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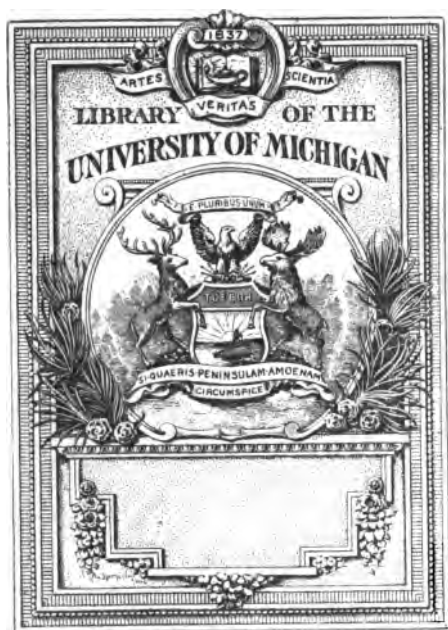
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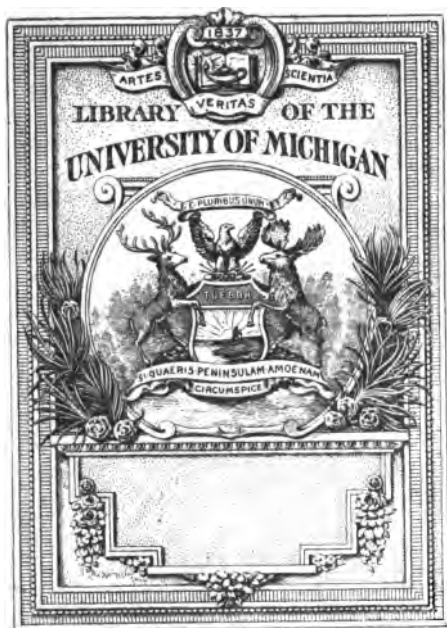
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TESTIMONIES
TO THE
DIVINE AUTHORITY
AND
INSPIRATION
OF THE
Holy Scriptures,
AS TAUGHT BY THE CHURCH OF ENGLAND.

IN REPLY TO THE STATEMENTS
OF
MR. JAMES FITZJAMES STEPHEN.

BY THE
1797-1862
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TESTIMONIES

TO THE

DIVINE AUTHORITY AND INSPIRATION OF THE HOLY SCRIPTURES.

1. THE old-fashioned, straightforward infidels of former times were open enemies to the Church as well as to the Bible. They coveted neither her dignities nor her preferments. They sought not her offices of trust and influence as vantage-ground for an attack upon her doctrines. In the present day those who deny the divine authority and inspiration of the Bible, assert that this is what the articles and formularies of the Church allow, and that therefore they have a right to hold dignities, parishes, and offices in her universities and schools. All that could be collected in defence of this novel position has been summed up in Mr. Fitzjames Stephen's defence of Dr. Williams. It is more, therefore, than the de-

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fence of an individual. It is the assertion of a new and revolutionary principle; which, if sanctioned by authority, will make all the doctrinal teaching of the Church of England mere waste paper; subscriptions to articles and formularies an unmeaning ceremony; and practically annihilate the distinction between faith and unbelief. As long as Mr. Stephen's statements were confined to the precincts of an ecclesiastical court, or the unofficial reports and small print of a public journal, they were of little general interest. Their publication in the book-market alters the state of the case, and makes them public property. It is, in fact, an appeal from the court to the judgment of the public, and gives to all readers the right to weigh the arguments, test the authorities, and confront both with the teaching of the Church and the statements of her greatest divines. It is true that Mr. Stephen sets out with a protest, that "the Divine authority of the Scriptures is not an issue in this cause, that it never was for one instant impugned by his client; and that he professes to hold it in the strongest sense." With that protest, so far as it concerns his client, the public have at present nothing to do. Our concern is now with Mr. Stephen and his argument, the whole object, tenor, and course of which seem to impugn

the Divine authority of Scripture; to prove that it is not the Word of God, but only contains it; and to bring it down to the level of a human composition by asserting, that as the vehicle of revelation, "it is not absolutely pure, nor free from the stains and inaccuracies which appear to be necessary to every thing else, which is in any way mixed up with human nature¹." Indeed the distinction between the Word of God and the Bible is the fundamental principle upon which the whole superstructure of his argument is raised. Mr. Stephen's statement of this principle is as follows:

2. "Two views are possible with respect to the Bible. All Christians believe that God has made a revelation to man, which revelation consists in part of precepts to be obeyed, in part of doctrines to be believed. All Protestants believe that that revelation is contained in the Bible, to the exclusion of tradition. And here a difference begins; for whilst some Protestants believe that the Bible *contains the revelation*, others believe it constitutes the revelation. (I advisedly call your lordship's attention to that distinction, for I think you will find it applies to every part of this case, and that it is a vital and decisive one.)

¹ Defence, p. 21.

I say some consider that the Bible *contains* the Christian religion—the aggregate of the principles, the precepts, and the doctrines revealed by God to man—is the proper object of belief, and that to it, and to it alone, Divine authority is to be ascribed; whilst others believe that the Bible itself constitutes Christianity; that being itself the revelation from God to man, every word it contains is of equal and absolute authority.

“Having pointed out this vital distinction, I proceed to a further remark, hardly less important to the full understanding of the case I have set up. Either of these opinions—the opinion that the Bible *contains* Christianity—the opinion that the Bible *constitutes* Christianity—is consistent with the belief that the Bible is, in point of fact, *absolutely true throughout*. Either, I say, is consistent with that belief: for, first, those who believe that the Bible contains Christianity, may believe that it pleased Almighty God to enclose that divine essence in a vase as perfect as the essence itself; and that as He saw fit to communicate to mankind those truths which were essential to their happiness, here and hereafter, so He also saw fit to do it through a channel as pure, as free from all human corruption as the truths which emanated from Himself.

"But though that is so, those who believe that the Bible contains Christianity are not compelled to hold this opinion. It is perfectly consistent with their fundamental principle, that as children learn religion and virtue from imperfect parents, and as subjects learn justice from laws imperfect in themselves, and administered by imperfect judges, so it may have pleased God that the vehicle of His revelation to man *should not be absolutely pure, and free from stains and inaccuracies*, which appear to be necessary to every thing else which is in any way mixed up with human nature.

"Those, on the other hand, who believe that the Bible constitutes Christianity, that the Bible itself is the revelation of God to man, the ultimate and final object of belief, cannot take that course. They can admit no imperfection; they must maintain that every word, every letter, every precept, every fact, capital or circumstantial, stands on the same foundation, and is absolutely and entirely true; for what higher warrant can mortal man have of the truth of any proposition whatever, than the fact that that proposition is asserted by Almighty God?"

3. Upon this statement I remark, first, that Mr. Stephen confounds ideas perfectly distinct, and uses terms as equivalent which are not so.

He confounds the ideas expressed by "revelation," "Christianity," "the Christian religion," and uses the words as if they all stood for the same thing. Revelation is of much wider signification than Christianity or the Christian religion. Revelation contains Christianity and the Christian religion, but it contains more, as, for instance, the ceremonial and political laws of the Jews, the boastings of Sennacherib, the prophecies concerning Nineveh, Babylon, &c. &c. The Christian religion can only mean God's revelation of the way of salvation through Christ. Christianity may mean the same, but it may also mean a Christian's personal religion. This confusion has led to a wrong division of the subject, as we shall see presently. Secondly, I remark that Mr. Stephen propounds a view of the Bible which seems altogether new, namely, "that the Bible constitutes Christianity, and is the ultimate and final object of belief." I confess I have never read or heard of any sect or individuals who held or hold this view. Dr. Chalmers certainly did not. Nor do his words, quoted by Mr. Stephen, imply any thing of the kind. They simply state that the entire authorship of the Bible is to be ascribed to God. "He being the Author of the ordinary as well as of the miraculous . . . that the whole authorship in substance and ex-

pression is God's." But from this it does not follow that the Bible constitutes Christianity, or that it is the ultimate and final object of belief. Christians generally, and Dr. Chalmers among them, regard the Lord Jesus Christ as the ultimate and final object of belief or faith, and the Scripture as the means thereto; as the Apostle says, "Faith cometh by hearing, and hearing by the word of God." They believe, also, that the Bible contains the Christian religion; but they do not believe that the Bible, which contains a great deal more than the Christian religion, constitutes Christianity. The only person I know of who ever propounded any thing like this opinion is Chillingworth, when he wrote that famous sentence, "The Bible, the Bible only, is the religion of Protestants." But even this is very different from saying that the Bible constitutes Christianity. I remark, thirdly, that even if there were people who held this view, yet when Mr. Stephen says that there were two views in which the Bible was regarded,—one "that the Bible contained, and the other that it constituted Christianity," and "that no third opinion on the subject can even be imagined" (p. 280), he affirms what is contrary to fact, and what he himself refutes when he quotes the words of the present Bishop of London (p. 172—174). His Lordship

having remarked that the accuracy of the sacred writers on subjects of physical science, and ethnology, and history, and the like, may with some be a matter of question, but that even these must acknowledge that the Bible is the Word of God, goes on to say, "If men really feel called to do so, let them sift the question connected with the nature and limits of inspiration as they please, but what is demanded is this; let them remember when they use the word Scripture, that it is synonymous with that other phrase, the Word of God. . . . If he allows that there is such a thing as what the Lord and His Apostles called Scripture, and that the Old and New Testaments are that Scripture, then we ask him to remember that Scripture is the Word of God." Here, then, on Mr. Stephen's own showing, is a third way of viewing the Bible. There is a fourth opinion, the very opposite of this, which is mentioned by the Bishop of London in that passage cited by Mr. Stephen, that of those "who hang so lightly to the faith of the Lord Jesus and the Apostles that they look on the Bible as on Homer or Herodotus,"—a state of mind very similar to that of those who deny that "there is in the Gospels or Epistles any foundation for the higher or supernatural views of inspiration," and assert that "there is no appearance in their writings

that the Evangelists or Apostles had any inward gift, or were subject to any power external to them, different from that of preaching or teaching which they daily exercised, and they no where lead us to suppose that they were free from error²."

There is a fifth view, that the Bible is all inspired, all the word of God, all of Divine authority, therefore all to be believed; that it contains the way of salvation and other things besides: that between these two there is a difference—that knowledge or belief of the former is absolutely necessary, that of the latter men may, and thousands have, lived and died ignorant; and yet believing in Christ, the final and ultimate object of faith, they have been saved. This, Jeremy Taylor affirms, was the view taken by the primitive Church. "I allege that the primitive Church being taught by Scripture and the examples apostolical, affirmed but few things to be necessary to salvation. *They believed the whole Scriptures, every thing* they had learned there *they equally believed*; but because every thing was not of equal necessity to be believed, they did not equally learn and teach all that was in Scripture." This is the view even which Jeremy

² Essays and Reviews, p. 345.

Taylor himself approves. Speaking of St. Luke and St. John, he says—"The end is salvation by Jesus Christ; the means of effecting this was this writing the Gospel by St. John; and, therefore, *it is a sure principle for Christians to rely upon*, the word of God, written by men divinely inspired, such as Christians believe and confess St. Luke and St. John to be³." Lastly, this, according to the same author, is the doctrine of the Church of England. "The religion of our Church is, therefore, certainly primitive, and apostolic, because *it* teaches us to believe the whole Scriptures of the Old and New Testaments, and nothing else as matters of faith." Here then are five opinions at least. Mr. Stephen is therefore mistaken in his assertion "that there are only two opinions respecting the Bible or Holy Scripture, and that one or other of these opinions must be held by the Church of England, as no third opinion can even be imagined." Besides the two mentioned by Mr. Stephen, I have enumerated three others, one of which, according to Jeremy Taylor, is the doctrine of our Church, and, in Mr. Stephen's opinion, Jeremy Taylor is an authority of great weight. There is, therefore, no necessity that the Church of England must hold one of the two

³ Works, vol. x. p. 131.

views stated by Mr. Stephen. She might hold that of the Bishop of London or of Jeremy Taylor. And thus the foundation of Mr. Stephen's argument turns out to be sand, consequently the whole argument built upon it is infirm, and all the authorities cited in confirmation cited in vain, even if they held the opinions attributed to them, which they do not, as we shall see when we come to examine them.

4. Having laid this sandy foundation, Mr. Stephen proceeds to erect his superstructure. "I proceed," he says, "to examine the authorities on the subject. They are contained in the Sixth and Seventh Articles of Religion, and in addition to that the prosecutors refer to the Twentieth Article in further support of their views."

Mr. Stephen omits the Prayer Book, which is certainly an authority on this subject, as is lamentingly acknowledged in the last Edinburgh Review. "Besides exacting subscription to the Articles of Religion, and an oath of canonical obedience to ecclesiastical authority, the Church of England has converted its devotional formularies into a co-ordinate body of devotional statement, to which its ministers must give a plenary assent⁴." But the limitation of authorities to

⁴ No. ccxxxvi. p. 601.

the Sixth and Seventh Articles is altogether unwarranted. All the Thirty-nine are equally authoritative, and therefore other Articles which treat of the Word of God are as good an authority as the Sixth and Seventh. Such are the Eighth, Sixteenth, Eighteenth, Twentieth, Twenty-first, Twenty-second, Twenty-fourth, and Thirty-fourth, and to ascertain the doctrine of the Church of England these require equally to be examined.

Mr. Stephen then gives the Sixth and Seventh Articles in English. We give them from Cardwell's edition in English and Latin:—

6. *Of the sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessarie to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it shoulde be believed as an article of fayth, or be thought necessarie to salvation. In the name of Holy Scripture we do understande those canonicall bookes of the Old and New Testament of whose authoritie was never any doubt in the Church.

6. *De Divinis Scripturis, quod sufficient ad salutem.*

Scriptura sacra continet omnia, quae ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacrae Scripturae nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus de quorum auctoritate in Ecclesia nunquam dubitatum est.

*Of the names and number of
the Canonick Bookes.*

*De nominibus, et numero li-
brorum sacrae canonicae
Scripturae veteris Testa-
menti.*

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.

Josue.
Judges.
Ruth.

The 1 Boke of Samuel.
The 2 Boke of Samuel.
The 1 Booke of Kinges.
The 2 Booke of Kinges.
The 1 Booke of Chroni.
The 2 Booke of Chroni.
The 1 Booke of Esdras.
The 2 Booke of Esdras.

The Booke of Hester.
The Booke of Job.
The Psalmes.

The Proverbs.
Ecclesia, or preacher.
Cantica or Songs of Sa.
4 Prophetes the greater.
12 Prophetes the less.

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteron.
Josuae.
Judicum.
Ruth.
Prior liber Samuelis.
Secundus lib. Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipom.
Secundus liber Paralipomen.
Primus liber Esdrae.
Secundus liber Esdrae.
Liber Hester.
Liber Job.
Psalmi.
Proverbia.
Ecclesiastes vel concionator.
Cantica Salmonis.
4 Prophetæ majores.
12 Prophetæ minores.

And the other Bookes (as
Hierome sayth) the Church
doth read for example of life
and instruction of manners;

Alios autem libros (ut ait
Hieronimus) legit quidem
Ecclesia ad exempla vitae et
formandos mores: illos ta-

but yet it doth not applie them to establish any doctrine. Such are these following :

The third boke of Esdras.
 The fourth boke of Esdras.
 The booke of Tobias.
 The booke of Judith.
 The rest of the booke of Hester.
 The booke of Wisdom.
 Jesus the Sonne of Sirach.
 Baruch the Prophet.
 The Song of the 3 children.
 The storie of Susanna.
 Of Bel and the Dragon.
 The Prayer of Manasses.
 The 1 Boke of Machab.
 The 2 Boke of Machab.
 Tertius liber Esdrae.

All the bookes of the Newe Testament, as they are commonly receaved we do receave and accompt them for Canonicall.

7. Of the Olde Testament.

The Olde Testament is not contrary to the Newe, for both in the olde and newe Testament, everlastyng lyfe is offered to mankinde by Christe, who is the onely mediatour betweene God

men ad dogmata confirmanda non adhibet, ut sunt :

Quartus liber Esdrae.
 Liber Tobiae.
 Liber Judith.
 Reliquum lib. Hester.

Liber Sapientiae.
 Liber Jesu filii Sirach.
 Baruch Propheta.
 Canticum trium puerorum.
 Historia Susannae.
 De Bel et Dracone.
 Oratio Manasses.
 Prior lib. Machabeorum.
 Secundus liber Machabeorum.

Novi Testamenti omnes libros, (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.

7. De veteri Testamento.

Testamentum vetus, novo contrarium non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei, et hominum, Deus et homo, aeterna vita, humano generi

and man, being both God and man. Wherefore they are not to be hearde which faigne that the olde Fathers dyd looke only for transitorie promises. Although the lawe geven by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the civile precepts thereof, ought of necessitie to be receaved in any common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commandments, which are called morale.

est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quamquam lex a Deo data per Moysen (quoad ceremonias et ritus) Christianos non astringat, neque civilia ejus praecepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quae moralia vocantur) nullus quantumvis Christianus est solutus.

Having given the text of these two articles, Mr. Stephen proceeds:—

“Those are the two standard authorities of the Church of England. What do they settle? and what do they leave open?”

5. In answering this question, and we shall consider that answer presently, Mr. Stephen omits all allusion to the heading of the Sixth Article; and yet it is important, as being the Reformers' own summary of the contents of the Article, and doubly important, from having been altered from that of 1552. Then it stood, “The doctrine of Holie Scripture is sufficient to sal-

vation;" which makes the Article treat only of the doctrine, and not of the Scriptures themselves. This might have been misunderstood, as if the Reformers distinguished between Scripture and the doctrine of Scripture. In 1571 it was altered to "Of the sufficiency of the Holie Scriptures," which shows that the Article now treats of Scripture, and not merely of the doctrine contained in it. According to the English, "Of the sufficiency of the Holy Scriptures for salvation," the Article treats of two things. 1st, "Of the Holy Scriptures;" 2nd, "Of their sufficiency to salvation;" and this division is adopted in the Latin, "De Divinis Scripturis, quod sufficient ad salutem." What then did the drawers of this Article mean by the expression, "the Holy or Divine Scriptures?" Where did they get it? The heading, as well as the Article, implies that there are certain known books called "The Holy Scriptures." But it is not enough to have a list of the books so called, which is given, nor to ascertain the meaning of the terms Canonical and Apocryphal. It is absolutely necessary to know, first of all, why these books are emphatically called "*The Holy Scriptures*;" and why, by that title, they are distinguished from all other books? The expression, "*the Holy Scriptures*," implies that they are certain books well

known and definite in number, and that they alone are Holy. If other books were holy in the same sense, these might be called "Holy Scriptures," but not "The Holy Scriptures." We can imagine that a book or books might be called holy, because the subject is holy, or because the tendency is holy, or because the source is holy; but, in point of fact, though there are many books, as the Apocrypha, the writings of the Fathers, books on theology, of which the subject is holy and the tendency holy, yet they never have been, or are, called Holy Scripture. They must then be called holy in reference to the source whence they come. This conclusion is confirmed by answering the question, "Whence did the compilers of the Articles get the phrase, The Holy Scriptures?" They did not invent it; nor did the medieval or primitive Church. They derived it from the Epistles of St. Paul. It is found especially in that passage, after which the Reformers in 1571 modelled the affirmation of the Sixth Article. In 2 Tim. iii. 15, 16, we read, "The Holy Scriptures, τὰ ἱερὰ γράμματα, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

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be perfect, thoroughly furnished unto all good works." The reference in the Sixth Article to this passage is obvious and unquestionable. We have first the title, "The Holy Scriptures;" then the affirmation, that they "contain all things necessary to salvation," or, as St. Paul says, "are able to make wise unto salvation." Then their use, as distinguished from the Apocrypha, in proving doctrine, "So that what is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or to be thought necessary to salvation;" or, as St. Paul says, "It is profitable for doctrine (*διδασκαλίαν*, as Matt. xv. 9. 1 Tim. iv. 16; vii. 1, 2. 2 Tim. iv. 3, &c.), for reproof, or proof, or argument (*ἐλεγχον*)." Hence, then, the drawers of the Article derived the title of the Sacred book, "The Holy Scriptures;" and according to this origin all Scripture is holy because inspired by God, and the Scriptures are called Holy in reference to their source, God, and their distinctive character, that they are inspired. The expression, "Holy Scriptures," therefore, is equivalent to "Divine Scriptures," "Inspired Scriptures;" and the Reformers, by using the term, point to the source of their authority, as well as their sufficiency in proving doctrine. That this is so appears by comparing

the English with the Latin of the Articles. What is in the former, "Of the Holy Scripture," is in the latter, "De Divinis Scripturis;" i. e. of the Scriptures of God, or God's Scriptures; i. e. God's writings. Such is the common meaning of *Divine*, as Divine attributes, the attributes of God; the Divine nature, the nature of God; the Divine mercy, the mercy of God; Divine providence, the providence of God. That this is the meaning here appears also from the Twentieth Article, where the same interchange is found. In English it is said that "the Church is a witness and keeper of Holy Writ." The Latin has, "Divinorum librorum testis et conservatrix." What can Divine books mean but God's books? No other books in the world, no matter what their subject, are called *Divine* but these⁵, because these alone come from God. That the Reformers used the word *Divine* in this sense is put beyond doubt by the Thirty-fifth Article. After asserting that the Second Book of Homilies contains "godly and wholesome doctrine necessary for the times," it gives the titles of the Homilies. That of the Tenth in English is, "Of the reverent estimation of God's Word." In the Latin of 1562 the title is "De Sacrosancta verbi divini auctoritate,"

⁵ Dante's *Divina Comedia* will hardly be quoted as an exception.

"Concerning the most holy authority of the Divine Word." As, therefore, Divine Word is equivalent to God's Word, so Divine Scriptures in the Sixth Article are equivalent to God's Scriptures. The same result is attained by comparing the English title of the tenth homily as it stands in the Thirty-fifth Article, with the title of that homily as it stands in the Book of Homilies. In the former it is, as we have seen, "Of the reverent estimation of God's Word;" in the latter, "An information for them who take offence at certain places of the Holy Scripture." As this Homily existed first, and the Thirty-fifth Article afterwards, the latter explains the former, and in so doing it turns "the Holy Scripture" into "God's Word." According to the Articles then, as compared with one another, God's Word, the Holy Scriptures, the Divine Scriptures, are all equivalent and convertible terms. Whatsoever is God's Word is Holy Scripture; whatsoever is Holy Scripture is God's Word. Divine Scriptures are God's Scriptures; i. e. written by God.

6. And this inference is confirmed by the common language of the Reformers as seen in both Books of Homilies. In the first homily of the first book, "Of the reading and knowledge of Holy Scripture," we read on page 3, "These books

ought to be much in our hands, in our eyes, in our ears, in our mouths, but most of all in our hearts. For the *Scripture of God* is the heavenly meat of our souls." In the second homily, page 9, the meaning of scripture or writing of God is explained thus: "The Holy Ghost *in writing the Holy Scripture* is in nothing more diligent," &c. There it is plainly stated that the Holy Ghost is the writer, and, therefore, in the homily "Of Obedience," page 96, the same books are called the Scriptures of the Holy Ghost. "Let us consider the *Scriptures of the Holy Ghost* . . . for Almighty God is the only author and provider for this fore-named state and order as it is written of God in the Book of Proverbs." And, therefore, as these books are called Scriptures of the Holy Ghost, they are also called Scriptures of God. In the homily on the right use of the Church, page 166, "How much more then is it convenient that *the Scriptures of God*, and specially the Gospel of our Saviour Christ should be read and expounded to us?" And again in the second part of the sermon for Whit-Sunday, page 413, "This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the ancient Fathers." They are also called the Word of God. Thus in the homily on the

State of Matrimony: "The Word of Almighty God doth testify," &c., and, therefore, the Scriptures are called God's books, or, as the Latin articles have it, "Divine Books." Thus in the tenth homily of the second book, page 327: "Can this be found or gotten elsewhere than out of God's own book, His sacred Scriptures?" And, again, 328: "And should we not much rather embrace and reverence God's holy books, the sacred Bible?" It is easy to quote many more passages, but these are sufficient to show how the expression "The Holy Scriptures" was used by those who originally drew up the Articles in the reign of Edward VI., as well as by those who modified them in that of Elizabeth. They meant the Divine Scriptures, the Divine books of which God was the author, and received the expression as commensurate and convertible with the Word of God. If any thing more authoritative be required, it is found in the remarks "concerning the Service of the Church," prefixed by the original compilers to the first Book of Edward VI., adopted and continued in every subsequent revision, and at last made the law of the land by being included in the Act of Uniformity of Charles II. In that we read: "Nothing is ordained to be read but the very pure word of God, the Holy Scriptures, or that which is agree-

able to the same." Here we are told authoritatively what is meant by "the very pure Word of God," "the Holy Scriptures," the whole Scriptures, not a part of them, not something contained in Scripture, but Scripture itself. According, therefore, to the language and teaching of the original compilers and subsequent revisers of the Articles, the title of the Sixth, when it calls the Bible "the Holy Scriptures," determines that the Bible was given by God and is all God's word, and has, therefore, that most sacred authority, "*Sacrosanctam auctoritatem*," which the Thirty-fifth Article says is due to the Divine Word.

It has indeed been asserted that the Article itself, when it says "Holy Scripture containeth all things necessary," makes a distinction between Holy Scripture which contains, and the Word of God which is contained in it. So in the Essays and Reviews it is said, page 176: "The Word of God is contained in Scripture, whence it does not follow that it is co-extensive with it." The futility of this distinction, if warranted by the Article, was shown long ago by Chillingworth, when, in reply to a similar Romanist objection, he said, "A merchant, showing a ship of his own, may say, All my substance is in this ship, and yet never intend to deny that

his ship is part of his substance, nor yet to say that his ship is in itself." But the distinction is in no wise warranted by the words of the Article, which does not say "Holy Scripture containeth the Word of God," but "Holy Scripture containeth all things necessary to salvation." It may and does contain many more things; and yet though the things necessary to salvation may not be co-extensive with Holy Scripture, yet the things not necessary may still be the Word of God. For "Holy Scripture" we might, with equal propriety, substitute "The Word of God," and say "The Word of God containeth all things necessary to salvation," and yet not intend to deny that the Word of God is necessary to salvation, nor to affirm that the parts not necessary to salvation might be safely disbelieved. Owing to his circumstances in life a man might be ignorant of them (as thousands not only of the poor but even of the educated classes are), and yet believing the things necessary to salvation he might be saved. In the Article, therefore, there is no foundation for the distinction between Holy Scripture and the Word of God. There is no limitation of any kind. It speaks not of "the Doctrine of Holy Scripture," nor of "the Word of God contained in Scripture," but of "the Holy Scriptures," i. e. all the canonical books of the Old

and New Testaments without exception. "De divinis Scripturis quod sufficient ad salutem."

7. A similar result may be obtained from other Articles of the Thirty-nine. Thus in the Seventeenth Article we read, "Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the Word of God." According to what has been already proved, *Holy Scripture* and *Word of God* must here be equivalent, or mean the same thing. The purpose for which these expressions are here used leads to the same conclusion. The Church sets forth a rule for quieting the conscience on a mysterious subject, and for directing the life of the perplexed. The rule must, therefore, be obvious and easily found, else it is no rule at all. If the *Word of God* means *Holy Scripture*, that rule is plain and every one knows where to find it. It is the canonical books of the Old and New Testaments, above enumerated in the Sixth Article. If it be, as the Romanists and Mr. Stephen say, something different from Holy Scripture, whether unwritten tradition, or something contained in Scripture, but not defined, for which the distressed conscience must institute a laborious and uncertain search, then, in point of fact, the Church might as well have said nothing.

If it be asked, Why, then, does the Article use the two expressions, "Holy Scripture" and "Word of God?" the answer is twofold. First, for beauty of style. The Reformers were men of taste as well as piety and learning. Secondly, and chiefly, to meet the Roman error about the unwritten Word of God. By using the two the Church protests against Roman error, and asserts the Protestant truth, that Holy Scripture, and nothing else, is the Word of God. And this is never to be forgotten, whenever Romanists use the phrase "Word of God," they mean both the written and the unwritten Word, i. e. tradition. Whenever the Reformers, or, indeed, any of our great Divines, employ the expression, they mean the written Word, that is, the Holy Scriptures.

The Eighteenth Article furnishes another proof of the rule given in the Articles: "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." "Holy Scripture" means all the canonical books of the Old and New Testaments, without any limitation. When, then, this Article refers to Holy Scripture as the decisive authority, it refers to all canonical Scripture without limitation. It is not some Word of God hidden or contained somewhere in Holy Scripture, which it here makes the authority, but Holy Scripture itself. It knows of no such distinction. It can know of none, because

by distinguishing between Holy Scripture and the Word of God, it would be imitating that Church against which the Articles are principally directed.

The same mode of reasoning applies to the Twentieth Article, where are the three expressions, "God's Word written," "Scripture," "Holy Writ," all, as I have proved, synonymous, according to the usage of the Reformers. Mr. Stephen, ignoring that usage, argues that the first expression must be different from the second, else those different expressions would not be used. If this argument were worth any thing, it would also prove that "Scripture" means something different from "Holy Writ," which is evidently untrue. But it must be remembered, as I have already remarked, that the phrase, "God's Word written," in the mouth of the Reformers, is always used in opposition to the unwritten Word of the Romanists, and means Holy Scripture. Secondly, when this Article says, "Neither may it [the Church] expound one place of Scripture that it be repugnant to another," it implies that all Scripture is the Word of God, "not to be altered or convell'd by any contrary authority." If Holy Scripture be, as Mr. Stephen and others say, disfigured by stains and dark blots of human passion, and untrustworthy in some places on

account of its "inaccuracies," then it would not only be lawful but a duty to interpret other places of Scripture so as to be repugnant to these, as is done in the Essays and Reviews. But if one place may not be interpreted so as to contradict another, it must be because all are of equal authority, all must proceed from one Divine source, and the parts all be consistent one with another. Thirdly, when the Twentieth Article says, "Although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same, it ought not to enforce any thing to be believed for necessity of salvation," it asserts generally, that of Holy Scripture no part is to be contradicted. It does not say the Word of God, but "Holy Scripture" without limitation or exception, and as it pronounces that it is not to be contradicted, it implies that Holy Scripture is free from stain, inaccuracy, and blot, from all human imperfection, that is, that it is not in any degree human, but Divine and infallible. The three phrases, therefore, God's Word written, Scripture, and Holy Writ, all mean the same thing. This is proved not only by the usage of the Reformers, but by the internal evidence of this Article.

The Twenty-second Article, in like manner,

says that the Romish doctrine concerning Purgatory, &c., "is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Here again Scripture, without any limitation, is set down as the standard of truth. The Romish doctrine is rejected because it has no warrant of Scripture, just as in the Eighth Article, the three Creeds are to be received and believed, because they have most certain warrants of Scripture. In neither case is there a reference to particular passages. That would have been a limitation. In both, Scripture—all Scripture—is referred to as the standard. And again, when the Twenty-second Article speaks of "the Word of God," it is in the anti-Romanist sense. It means the written Word, Holy Scripture,—that which is well known and notorious,—not some unknown Word of God, such as Mr. Stephen and the Romanists believe in.

The Thirty-fourth Article uses the "Word of God" in the same way as a thing known, a notorious and public standard, when it says: "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained

against *God's Word*. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant *to the Word of God*," &c. In both these places the Word of God is spoken of as something perfectly well known. In the first case, to the authorities, who ordain rites and ceremonies; in the second, to private men, so that acting contrary to it makes them liable to rebuke. It cannot, therefore, be that hidden Word of God of which Mr. Stephen speaks, nor the unwritten word of Romanists, but must be that Word of God which is known and read of all men, "The Holy Scriptures." Thus, an examination of the title of the Sixth Article, and a comparison of its language with that of the other Articles, with the Homilies, and the authoritative and binding language of the Preface to the Prayer Book, proves that the Articles do determine "the specific *differentia*, the contradistinguishing quality of every text of Scripture, as opposed to every other text of every other book." They stamp all as Divine, holy, the Word of God, the authoritative rule of faith and standard of doctrine, which no man may contradict; to which all, churches and individuals, are to submit, which must therefore come from God, and be infallible.

8. After the phrase, "Holy Scripture," the next thing that requires consideration is the word "Canonical." This Mr. Stephen has undertaken to explain. He does so in two ways. First, by a long general statement; and, secondly, by adopting Dr. Chalmers' and Bishop Marsh's distinction between the canonicity and the inspiration of Scripture. After transcribing the words, "In the name of the Holy Scripture, we do understand these canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church," he proceeds thus: "What does that mean? I submit it clearly means this: from the earliest times—and certainly from the time of Ezra, if not before—there was in the Christian Church, and before that in the Jewish Church, a collection of Sacred books, to which authority in some shape—a *most indefinite form and shape*—was ascribed. Some of the books had been doubted, and some had not. In many popular works—in Hey's Lectures, for instance—your Lordship will find an account how the Jews kept their books in one place, viz. in the sacred chest, and others elsewhere, according to the two Greek words, 'away from the chest;' the one class were received, or canonical books, the others were ἀπὸ τῆς κρυφῆς, or apocryphal books; so that there were two classes of

books, those which were recognized as authoritative, which were used for the purposes of worship, and those which were apocryphal, and not so used; and accordingly the Church of England says, when it speaks of Scripture, 'What we mean by the word Scripture is, those books which are canonical,' i. e. those books which never were doubted; we confine ourselves, in defining the word Scripture, to the canonical books, as contradistinguished from the apocryphal books. Then comes a list of the canonical books. But there is this remarkable expression: 'Of whose authority there never was any doubt in the Church.' Not a word as to the source of the authority; but simply the words which I have read. Their obvious import is to denote what books are meant, without defining the degree of authority which belongs to them. There are some books of whose authority there never was any doubt in the Church, and those are included; there are other books whose authority has been doubted, those are excluded. What the authority might have been, how far it extended, upon what it was based, the Article does not determine; nor is there one single word about it to be found in any of the formularies of the Church." According to this statement, Mr. Stephen's client is more orthodox than the Jews, the early Church, and the Church of England.

The former professes to hold "the Divine authority of Scripture in the strongest sense;" but, according to Mr. Stephen, the authority ascribed to it by the ancient Jews and early Christians was only indefinite, an authority in some shape or other; and the Church of England receiving the Scriptures with this indefinite authority, left the authority as undefined and vague as she found it. So that, although engaged in an important controversy as to the authority of Scripture, and intending to define the rule of faith and the standard of doctrine, she has really defined neither the one nor the other, and no where said one word about the Divine authority of the Scripture. The extravagance of the assertion might serve as its confutation. It has, however, been confuted in what has been said on the title of the Sixth Article, and the meaning of the phrase "the Holy Scriptures;" and its falsehood will appear still more clearly from the consideration of the word "canonical."

9. In treating of this word, Mr. Stephen says, "That from the earliest times, and certainly from the time of Ezra, if not before, there was in the Christian Church, and before that in the Jewish Church, a collection of sacred books, to which authority in some form or shape—a most indefinite form and shape—was ascribed."

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Here, then, it is admitted that there was a known and definite canon of Scripture; but it is asserted that, from the beginning, the authority ascribed to the books of which it was composed was undefined; in fact, that the ascription of Divine authority was unknown. This is, of course, an important link in Mr. Stephen's argument. If neither the Jews nor the early Christians held the Divine authority of the Scripture, then it is possible that the Church of England, receiving its canon from these sources, may also have received the vague and undefined notion concerning its authority. But, if this theory be false; if, on the contrary, the Jews and early Christian Church held strong and definite views on the subject, and believed in the Divine authority of canonical Scripture; then it is highly probable that the Church of England, along with the canon, also received their doctrine concerning its authority, and embodied it in its Articles. That this is the fact will appear from unambiguous witnesses, who testify that the canon was founded on the principle of admitting only those books that were inspired, and therefore of Divine authority.

For the faith of the ancient Jews, the well-known passage of Josephus against Apion (i. 8) furnishes unequivocal testimony:

“ We have not an innumerable multitude of

books among us, disagreeing from and contradicting one another, but only twenty-two books which are justly believed to be Divine (*θεῖα*), the records of all past time; and of those, five are those of Moses, which contain both the laws and the tradition of the origin of mankind till his death. This period of time falls but little short of 3000 years. But as to the time from the death of Moses until the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their time in thirteen books. The remaining four books contain hymns to God, and for men precepts of life. From Artaxerxes to our own time, our history has been written very particularly, but hath not been esteemed worthy of like faith with the former, *because there hath not been an exact succession of prophets since that time.* And how firmly we have believed the books of our own nation, is evident by what we do; for though so many ages have passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to the Jews, even from their very birth, to consider them as precepts (*δόγματα*) of God, and to adhere to them, and, if necessary, to die for them.”

Here the authority ascribed to the canonical

books is the very opposite of indefinite. They are regarded as written by prophets, that is, inspired men. They are distinguished from all others not so written. They are sacred and inviolable, in which no man would dare to make a change. They are so firmly believed, that for them Jews would willingly die. They are of such supreme authority as to deserve faith and obedience in life and in death.

The same authority is ascribed to them by the writers of the New Testament, who, even if their inspiration be denied, must yet be received as witnesses of the Jewish faith in the Divine authority of Scripture, and the connecting link between the Jewish and Christian Churches. They testify as to the same canon, known to Josephus, and ascribe to that canon the same authority. In Matt. v. 18 our Lord vouches for the authority of every tittle of the law. In Luke xvi. 29. 31, He says men must perish if they hear not the law and the prophets. In John x. 35, He makes Scripture the Word of God, and adds that "the Scripture cannot be broken." St. Paul declares that "all Scripture is given by inspiration of God;" and St. Peter that "prophecy never came by the will of man, but holy men of God spake as they were moved by the Holy Ghost." According to these statements, Scrip-

ture is the Word of God, is inspired, infallible, cannot be broken or remain unfulfilled; of supreme authority, as it cannot be neglected without peril to the souls of men. Such was the Jewish faith in the authority of Scripture, not of the Pharisees only, but of the authors of the New Testament, an authority precise, determinate, and unambiguous, any thing but vague and indefinite.

10. The faith of the early Christian Church was very similar, if not identical, with that of the Jews. And here, to obviate all cavil, we adduce, first, the testimonies of the Germans as to the primitive faith respecting the Divine authority and inspiration of Scripture⁶. Augusti says:

“The conviction that the Holy Scriptures of the Old Testament were of Divine origin, i. e. that they were to be regarded not only as to matter, but also as to form, as the very word of God, passed over from the Jews to the Christians, and is found clearly expressed not only in the New Testament⁷, but also in the writings of the eldest Church Fathers⁸. After Justin Martyr

⁶ Lehrbuch der Christlichen Dogmengeschichte, p. 221—226. Leipzig, 1835.

⁷ Matt. v. 17, 18. John x. 35. 2 Tim. iii. 16. Acts ii. 25—31. 2 Pet. i. 21.

⁸ Justin Martyr, Cohortat. ad Græcos, § 13. Clem. Alex. Strom. i. 288. 342. Tertullian, Apolog. c. 18.

and Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, and others, also ascribe to the New Testament a divine origin⁹. If they regarded books useful for edification as inspired, this arose from the fact that the canon of the New Testament was not yet fixed. According as the close of this canon approached, so much the more definite appear the ideas of inspiration. This is shown by that great Bible friend, Origen, who first treated the doctrine of inspiration dogmatically, though he sometimes confounds the Divinity of the doctrine with the Divine inspiration of the books. After him Chrysostome, Augustine, Junilius, Gregory the Great, &c. make the authors of the sacred Scriptures instruments of the Holy Ghost. This view of the dogma remained even through the scholastic period, so little favourable to the regard due to the Bible."

In like manner Strauss¹ says, "According to what the Holy Scripture says of itself, it is God who spake by the mouth of the prophets (Acts

⁹ Just. M. Dial. c. Tryph. § 308. Theoph. Ant. ad Autol. ii. c. 31; iii. c. 11. Iren. adv. hæres. ii. c. 28; iii. c. 1, 2. 9. 84, 35, 36. Clem. Alex. Cohortat. ad Gent. § 68. 71. Strom. vii. 894. Tertull. Apolog. c. 31; de anima, c. 28. Adv. Marc. i. c. 19—21.

¹ Glaubenslehre, vol. i. p. 116—118.

i. 16; iv. 24, comp. Matt. i. 22; ii. 15, &c.), and as the discourses of the holy men of God came not of their own will, but from the impulse of the Spirit of God (2 Peter i. 21), so their writings also are inspired of God (2 Tim. iii. 16), and that verbally, as St. Paul builds a dogmatic proof upon the singular number of a word (*σπέρματι* not *σπέρμασι*). In like manner Jesus directed His disciples not to be anxious, when they were obliged to give an answer for His sake, for in the same hour it should be given them what to say; not they, but the Spirit of God should speak in them (Matt. x. 19, &c.). He also promised that the Spirit should remind them of all that He had said, and guide them into all truth In conformity with this teaching, the Scriptures of the Old Testament, and, as they came into use, the Scriptures of the New Testament, were regarded by the earliest Christian Church as inspired through the Spirit, or the *λόγος*,—an inspiration, which, as in the case of the Old Testament Scriptures it was attributed not only to the prophets strictly so called, but also to the historic books, so also in the New Testament, was assigned not only to the Book of Revelation, and to the apostolic epistles, but also to the narrative books².”

² “ See the passage from Irenæus in Note 18, and Origen, homil. in Luc. i. ‘*Matthæus et Marcus et Johannes et*

But similar testimonies had been collected long before by our own divines. Whitaker, Cosin, Whitby, and others, had already noticed the passages referred to, and given many others. Thus in Whitaker's Disputation on Holy Scripture¹, p. 57, we read:

"Athanasius says in his Synopsis², 'Our whole Scripture is *divinely inspired*, and hath not books infinite in numbers, but finite and comprehended *in a certain canon*.' There was, therefore, at that time a fixed canon of Scripture. He subjoins, 'Now these are the books of the Old Testament.' Then he enumerates ours, and none others, and concludes: 'The canonical books of the Old Testament are two-and-twenty, equal in number to the Hebrew

Lucas, non sunt conati scribere, sed Spiritu Sancto pleni scripserunt Evangelia.' Chrysost. homil. in Matt. i. 'Αφ' οὗ καὶ ὁ Ματθαῖος τοῦ πνεύματος ἐμπλησθεὶς ἔγραψεν ἅπερ ἔγραψεν." See also Münscher, Handbuch i. 306, and Wegscheider, Institutiones, p. 173, &c. Neander's Christliche Dogmengeschichte, Part i. p. 94.

¹ "A Disputation on Holy Scripture against the Papists, especially against Bellarmine and Stapleton, by William Whitaker, D.D., Regius Professor of Divinity, and Master of St. John's College, Cambridge," translated and edited by the learned Dr. Fitzgerald, now Bishop of Killaloe.

² "Ab hodiernis criticis unanimi fere consensu Athanasio abjudicata: quod si tamen Athanasii non sit, satis vetusti Scriptoris opus est." Cave.

letters.' But, in the mean time, what did he determine concerning the rest? Why, he plainly affirms them to be uncanonical. For thus he proceeds: 'But besides these there are non-canonical books of the Old Testament, which are to be read only to the catechumens.'"

Whitby quotes a passage from a paschal epistle of Athanasius, which confirms what is affirmed by the author of the Synopsis:

"Because some dare to mix apocryphal books with the Divine Scriptures, of which we are fully assured from the tradition of them to the Fathers, by those who were eye-witnesses and ministers of the word; it seemed good to me, being exhorted by the orthodox brethren, and having learnt them from the beginning, to declare in order which are the *canonical* books, delivered as such by tradition, and believed to be of Divine inspiration⁵."

To the same purpose, Whitaker (p. 58) cites Cyril:

"Cyril of Jerusalem, in his fourth catechetical discourse, hath written many prudent and pious directions upon this matter. 'Do thou,' says he, 'learn carefully from the Church what are the books of the Old Testament. Read the Divine (*θείας*) Scriptures, the two-and-twenty books.'"

⁵ Treatise on Tradition, Part i. c. 3, p. 45. See also Cosin's Scholastic History, c. vi. sections 55, 56.

What Cyril calls "Divine," Ruffinus calls "Inspired," as appears from a citation in Whitby (as above):

"What are the volumes of the Old and New Testament, which, according to the tradition of the ancients, are *believed to be inspired by the Holy Ghost*, and delivered to the Churches of Christ, it seems convenient here evidently to declare, as we have received them from the monuments of the Fathers;" and having reckoned up the books of the Old Testament, proceeding to the books of the New Testament, he adds: "These are the books which the Fathers comprised in the canon; these things are delivered to us by the Fathers."

In like manner, Whitaker proves the Divine authority of the New Testament (p. 527):

"Augustine, in the last chapter of his first book upon the consent of the Evangelists, says expressly, that Christ wrote all those things which the Apostles and Evangelists wrote; because the Apostles were only the hands, but Christ the head. Now the hands write nothing but as the head thinks and dictates. Therefore, says he, we should receive their books with the same reverence as if Christ had written them with His own hands, and we had seen Him writing them. His words are as follow: 'Through that

human nature which He assumed, He is the head of all His disciples, as members of His body. When, therefore, they wrote what He showed and spoke to them, we must by no means say that He Himself did not write, since His members did that which they knew by the influence of their head. For whatever He willed that we should read concerning His deeds or words, He commanded them as His hands to write. He that understands this harmonious unity, this ministry of the members in divers offices, but agreeing under one head together, will receive what he reads in the Gospel narratives of Christ's disciples no otherwise than as if he saw the very hand of the Lord, which was a part of His proper natural body, engaged in writing it.' Thus Augustine. Irenæus also, lib. iii. c. 1, says, that 'the Gospel is delivered in the Scriptures by the will of God:' and Athanasius, in his epistle to Liberius, speaking of Christ, says, 'He composed both the Old Testament and the New.' Finally, Gregory, in the fourth book of his Epistles, Epistle 84, says, 'That the Scripture is the Epistle of God the Creator to His creature;' which assertion is also in some places made by Augustine and Chrysostome. Now, then, who dares to forge letters in a prince's name? Much less would the Apostles or prophets have dared

to do so in the name of God. From these considerations, it is manifest that all the books of the Old and New Testaments were written not merely by the will and command, but under the very dictation of Christ; nor yet merely occasionally, or under the suggestion of some slight circumstance, but with the deliberate purpose of serving the Church in all ages."

Any one who desires to see more testimonies from the Fathers to the same purpose will find them in Cosin's "Scholastical History of the Canon." But what has been cited is sufficient to show the nature of the authority ascribed to canonical Scripture by the early Christian Church. In the statements of the Fathers there is nothing indefinite or ambiguous. All canonical Scripture is inspired, and because inspired, therefore canonical. The authority ascribed is not an authority in some shape or other, but accurately defined as to its source, its nature, and its extent, as emanating from the will of God, written by men whom He inspired, and extending to all the canonical books; so that they are to be regarded with the same reverence as if men had seen Christ write them with His own hands. In none of these statements is there any thing resembling the distinction made by Mr. Stephen between Scripture and the Word of God. Of

this distinction the Fathers knew nothing. To them all Holy Scripture is the written Word of God.

11. This doctrine of the Fathers, that the canonical books were inspired, the Apocryphal uninspired, and therefore insufficient to prove doctrine, continued through the middle ages to that of the Reformation, as shown at large by Bishop Cosin. To follow him in his proof would here be out of place; one or two specimens may suffice. In section cviii. he cites Alcuin, the great ornament of the Anglo-Saxon Church, as calling the canonical books “The testimonies of the prophets,” and rejecting the Apocrypha, because “they were not written in the time of the prophets, but in the time of the priests only, under Simon and Ptolemy.” In sections cxxxiv.—v. he refers to “the Ordinary Gloss,” begun in the ninth century, but which, in the thirteenth century, “was, with a general consent and applause of all the pastors and doctors in the Western Church, received as a work of special use and benefit for the better knowledge and understanding of the Holy Scriptures.” From this Gloss he cites these words: “The canonical books are distinguished from those which be not canonical, and as great a difference made between these two as between that which is *certain* and

that which is *doubtful*; for the *canonical were written by the inspiration of the Holy Ghost*, but who were the authors of the other, or at what time they were written, no man can tell." In section clxxii. he cites the words of Erasmus: "The canonical Scriptures are so called, which, *without any controversy*, all men acknowledge to have been written by the *inspiration of God*."

12. Such was the doctrine which the Reformers found when they began their work. Did they depart from it? or did they lower that which was an article of faith into a mere matter of opinion?

And here we must notice the admission of Mr. Stephen himself, and the mode in which he endeavours to neutralize it. "I admit," says he, page 114, 115, "that in *general terms* the divines of that age, like the divines of this age, and like the divines of the intermediate age, did profess their belief, not only in the inspiration, but in the infallibility of the Bible. But upon this subject I must make two observations. First, there is a broad distinction between an opinion and a doctrine. The infallibility of Scripture may have been their opinion, but it was not their doctrine. It was the inference which they drew from the doctrine that the Bible contains all

things necessary to salvation; but it was not a doctrine which they imposed upon others, and it was a doctrine which they could not impose upon others consistently with their belief that the foundation upon which the Bible rested was, as I say, mainly historical evidence and individual reason. My first answer, therefore, to that objection is, that it was an opinion and not a doctrine, an opinion which has widely prevailed since; which, I suppose, is held now by the vast majority of Christians, but an opinion which is not the doctrine of the Church." Now this assertion that the Reformers and following Divines held the infallibility of Scripture as matter of opinion, is one that requires documentary proof. But this Mr. Stephen avoids. He is ready with an illustration to show what nobody doubts, that there is a difference between an opinion and a doctrine, but does not produce one solitary passage, not even from Jeremy Taylor, to support an assertion of the very utmost importance to his argument. If the Reformers held the infallibility of Scripture, then it follows that when they make canonical Scripture the authoritative proof of doctrine, they imply its infallibility, and intended to do so; that the infallibility of Scripture was to them an article of faith, a doctrine which they did impose upon others, and not an opinion which they

held privately for themselves—that with this article of faith, or dogma, they began the Reformation, and continued the assertion of it to the end. The first authoritative document put forth at the dawn of the Reformation was that in 1536, with the title, "Articles about Religion set out by the Convocation, and published by the King's authority."

In the preamble King Henry sets out how he felt it his duty to endeavour to bring his subjects to unity of faith and charity, how for this purpose he had assembled the Convocation, how they had deliberated to determine upon these Articles. Then he distinguishes between those which are articles of faith necessary to salvation, and those which are only for decency of order. "And, for because we would the said Articles, and every of them, to be taken and understanden of you, after such sort, order, and degree as appertaineth accordingly, we have caused, by the like assent and agreement of our bishops and other learned men, the said Articles to be divided into two sorts, that is to say, *such as are commanded expressly by God, and are necessary to our salvation*, and such other, as, although they be not expressly commanded of God, nor necessary to our salvation, yet being of a long continuance, for a decent order and honest policy, prudently

instituted, are for that same purpose and end to be observed in like manner."

The first sort necessary to salvation is headed "Articles of our Faith," and of this the first paragraph is:

"First, as touching the chief and principal articles of our faith, sith it is thus agreed as hereafter followeth by the whole clergy of this our realm; we will, that all bishops and preachers shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly *believe* and *defend* all those things to be true, which be comprehended *in the whole body and canon of the Bible* and also in the three Creeds. . . . Item, that they ought and must repute, hold, and *take all the same things for the most holy, most sure, and most certain, and infallible words of God*, and such as neither ought nor can be altered, or convelled by any contrary opinion or authority⁶." These Articles were subscribed by both houses of Convocation. The next is "The Institution of a Christian Man," published 1537, and known as the Bishop's Book. It begins by setting forth at large the Apostles' Creed, and then gives "the sense and interpretation of the first Article."

⁶ Bp. Lloyd's *Formularies of Faith*, p. 5.

And here, after explaining the doctrine of the Trinity, it goes on, "And I believe also and profess that all and singular the words and sayings of this God the Father, (be they laws, precepts, promises, prophecies, threatenings,) and all that ever was spoken of Him or by Him in the whole body and canon of the New and Old Testaments, is most certainly true, and of such infallible verity and truth, that the same cannot be altered or convelled by any contrary opinion, power, or authority" (page 31). In the Eighth Article, "The Holy Ghost," it says, "And I believe that this Holy Spirit of God is the Spirit of truth, and the author of all Holy Scripture contained in the whole canon of the Bible'." Appended are "Notes and Observations necessary to be taught unto the people, for the better inducing of them unto the right understanding of the foresaid Creed," and the second of these is, "It is to be noted, that all true Christian men ought and must most constantly believe, maintain, and defend all those things to be true, not only which be comprehended in this Creed, and in the other two Symbols or Creeds . . . but also all other things which be comprehended in the whole canon of the Bible *."

⁷ Bp. Lloyd's Formularies of Faith, p. 51.

^{*} Ibid. p. 61.

The third document is the "Necessary Doctrine and Erudition for any Christian Man," printed in 1543, and again 1545. This book begins with "The Declaration of Faith," and this declaration first explains what it means by "Faith." "Faith, in the first acception, is considered as a several gift of God by itself, distinct from hope and charity; and so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is . . . but also that all the words and sayings of God which be revealed and opened in the Scripture, be of most certain truth and infallible verity." In "The Notes to the Creed" (page 227) it repeats the words found in the Bishop's Book, "Secondly, it is to be noted," &c., and in the Eighth Article that "the Holy Spirit of God is the Spirit of truth, and the author of all Holy Scripture contained in the whole canon of the Bible." Such are the doctrinal statements, or rather articles of faith set forth by the Reformers in the reign of Henry VIII., demonstrating that they held the inspiration and divine authority of the whole canon of Scripture, not as matter of opinion, but essential articles of faith, necessary to be taught and necessary to be believed. In the beginning of Elizabeth's reign, 1559, those who

continued the work of Reformation, issued a short document of similar character⁹, of which the preamble is, "A declaration of certain principal articles of religion set out by the order of both Archbishops metropolitans, and the rest of the bishops for *uniformity of doctrine*, to be taught and holden of all parsons, vicars, and curates, as well in testification of their common consent in the said doctrine to the stopping of the mouths of them that go about to slander the ministers of the Church for diversity of judgment, as necessary for the instruction of their people; to be used by the said parsons, vicars, and curates at their possession-taking, or first entry into their cures, and also after that, yearly at two several times, that is to say, the Sunday next following Easter-day, and St. Michael the Archangel, or on some other Sunday within one month after those feasts, immediately after the Gospel." Then follows the declaration:

"Forasmuch as it appertaineth to all Christian men, but especially to the ministers and the pastors of the Church, being teachers and instructors of others, to be ready to give a reason of their faith, when they shall be thereunto required; I, for my part, now appointed your

⁹ Cardwell's Documentary Annals, vol. i. p. 231.

parson, vicar, or curate, having before my eyes the fear of God, and the testimony of my conscience, do acknowledge for myself, and require you to assent to the same,

"First, that there is but one living and true God, &c.

"Secondly, I believe also whatsoever is contained in the Holy Canonical Scriptures, in the which Scriptures are contained all things necessary to salvation, by the which also all errors and heresies may sufficiently be reprov'd and convicted, and all doctrines and articles necessary to salvation established." Here, again, the Reformers and the clergy of that day express not their opinion, but their faith in "whatsoever is contained in the Holy Scriptures." This is *the doctrine* which they require all parsons, vicars, and curates to believe and to teach their people. And this is not a vague profession of adherence to Scripture in some sense or other, but a solemn profession of faith in all Scripture, as in the Creeds. Those authorized Articles of Faith leave no doubt as to the faith and doctrine of the Reformers.

13. But Mr. Stephen says that these doctrines were not embodied in the Thirty-nine Articles.

Something has been already advanced to show that when the Reformers in the Articles made the canonical Scriptures the rule of faith, they

presuppose their Divine authority, infallibility, and inspiration. The consideration of the word "canonical," as opposed to "apocryphal," in the Sixth Article, will put this beyond doubt.

Mr. Stephen takes his meaning of *canonical* from Dr. Chalmers, a divine whose theology he is at great pains to prove is very different from that of the Church of England.

"That is Dr. Chalmers' view of the canon, and that is the view which I say I adopt *for the purpose of my argument*. . . . I say with Chalmers, a man might believe that a book is canonical in the full and plain sense of the word, even though he went the length of saying it was not inspired; or he might believe a book was not canonical, even though he might suppose it was inspired."

No doubt a man might, according to Chalmers, but might he according to the Church of England? Is the view authoritatively presented by our Church identical with that of Dr. Chalmers? Is agreement with Dr. Chalmers a proof of a clergyman's orthodoxy according to the standards of the Church of England? Mr. Stephen is at some pains to prove that Dr. Chalmers' view of the inspiration of the Bible is different from that of the Anglican Church. Is it not possible that the views of "canonical" are different also? But

whether they differ, or agree, Dr. Chalmers' writings can hardly be received as an authoritative standard in a question of the doctrine of the Church of England. Mr. Stephen, therefore, quotes also a Church authority, Hey's Lectures, as to the meaning of the words *canonical* and *apocryphal*. Having given extracts, he says (page 32):

"He (Hey) puts it thus: Canonical books were the books that were used in public for divine service; the apocryphal books were books that were not so used. That is certainly a difference, but it is a difference of regulation, and not a difference based upon any assignable theory or principle as to the characteristics of the books."

But, with all due deference to Mr. Stephen, Professor Hey does not put it thus. The first extract given by Mr. Stephen puts it very differently:

"Canonical is used in divinity to mean part of the canon, or collection of *writings of Divine authority*; but the connexion of canonical with the Greek word *κάνων* does not seem to be agreed upon: *κάνων* is a rule, but some think that rule is to be the rule of our faith and practice, so that canonical writings are those which are to regulate our faith and manners; others call it a balance to try things by; others think that the

rule is the decree of the Church made at some council. . . . This rule is not very material. The rules here understood are consistent with each other, and with the opinion that the canonical books are either written or authorized by the Apostles. The word seems to have been used because it occurs in Gal. vi. 16 and Phil. iii. 16."

Now this statement is very different from Mr. Stephen's. According to Hey, *canonical* means, 1st, those writings which are of Divine authority; 2ndly, those which constitute the rule of faith and practice. And these statements exactly agree with those of Josephus, the New Testament writers, and the Reformers, and in fact with the explanations of all competently informed writers on the subject, as will appear when we come to Mr. Stephen's authorities. Meanwhile we give two authorities; one from a learned treatise, expressly treating of the Canon of Scripture, the other from a popular work designed for the use of students. Bishop Cosin begins his Scholastic History of the Canon with these words:

14. I. "The books of Scripture are therefore called CANONICAL, because as they had their prime and sovereign AUTHORITY from God Himself, by whose Divine *will* and *inspiration* they were first written, and by whose blessed Providence they have been ever since preserved and delivered

over to posterity; so have they been likewise received, and in all times acknowledged by his Church to be the Infallible Rule of our Faith, and the PERFECT SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. "Other books, what honour soever they have heretofore had in the Church, or what is there still to be continued to them; yet if they cannot show all these marks and characters upon them; 1. That they are of Supreme and Divine authority; 2. That they were written by men specially acted and inspired for that purpose by the Spirit of God; 3. That they were by the same men and the same authority delivered over for such to all posterity; 4. That they have been received for such by the Church of God in all ages; and, 5. That all men are both to regulate their Faith, and to measure their actions by them, as by the undoubted witnesses of God's infallible truth and ordinances declared in them; if they want any of these peculiar and proper notes, whereby the BOOKS of God are distinguished from the WRITINGS of MEN: Pious and useful books they may be in their kind, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE (says S. Aug.), and to no other

writing besides: *That whatsoever is there said is undoubtedly true, and ought most firmly to be believed, without any further question or disputation about it*; which cannot be said of any other writing that was ever yet composed and sent abroad into the world." And in his last chapter he says¹:

"It is not in the power of the Roman Church, nor any *other*, either to make *new articles of Faith*, or to make any books *Sacred and Canonical Scriptures* (so as to be the binding *Rules of our Faith and Religion*) which were not such in their *own Nature* before, that is, certainly *inspired by God*, and by His *Authority* only ordained to be such, from the time when they were first written."

Our other authority is Bishop Gray, in his *Key to the Old Testament*, who says (p. 3):

"Such (writings) only as were undeniably dictated by the Spirit of God, were considered by the Jews as canonical, *and such only are received by us as a rule of faith and doctrine*. The contents of the Old Testament are therefore divided into two classes: the first, containing the books of acknowledged inspiration; the second, comprising those which are entitled apocryphal, as

¹ The Capitals and Italics are Bishop Cosin's.

being of dubious or suspected character and authority."

15. According then to these authorities, as well as to Hey, cited by Mr. Stephen, *Canonical* is equivalent to *Inspired*, and therefore the canonical books possess authority sufficient to be to men the rule of their faith and practice. That these Divines are right, in thus making *canonical* synonymous with *inspired*, appears from the testimonies quoted above. Those testimonies prove that the Jews and Primitive Church admitted into the canon only those books which they believed to be inspired, as is fully conceded, and even proved, by rationalist Divines who have written on the Canon. Thus De Wette has a section (the 16th) of his Introduction to the Old Testament, headed, "The grounds on which Books were received into the Old Testament collection;" in which he says, "The supposition, that by the collection of the Old Testament only a collection of *National Scriptures*, and the other supposition that a collection of *Holy Scriptures* was intended, are properly, according to the contents of most of the Old Testament books and the theocratic spirit of Jewish antiquity, one and the same: on the one supposition as well as the other, Holiness and Inspiration belong to these books. And hence may be inferred the reasons

for closing the collection at a certain point of time, and for the exclusion of later productions (e. g. Jesus the Son of Sirach): those National Scriptures, which were ancient or regarded as such, were looked upon as inspired; those, on the contrary, which were new, and appeared in that period, which was destitute of the Holy Spirit, and disturbed by the strife of sects, were not so considered²."

This is also expressly taught by Michaelis, who thus expresses his views on this subject: "Those writings, which we believe to have been *inspired* by the Deity we call *canonical*, because they are the canon or rule of our faith and moral actions. . . . I use the word in the same meaning in which it is generally accepted by Divines, and name that *canonical* which is divinely inspired."

Even Bishop Marsh, who objects to this statement, acknowledges, that for the admission of books into the canon, "their divine origin was considered as a necessary qualification³."

16. With these views of the word "Canonical" the teaching of the Sixth Article agrees.

It distinguishes two classes of books, *canonical* and *apocryphal*, and defines the difference be-

² Compare Bleek, *Einleitung*, p. 674 and 686.

³ Michaelis' *Introduction to the New Testament*, translated by Herbert Marsh, &c., vol. i. p. 70.

tween them. The canonical books may be used to establish doctrine—the apocryphal books may not be so applied, i. e. the canonical books alone are the rule of faith. If it be asked, what or how much of the canonical Scriptures constitutes the rule of faith? the answer, according to the Sixth Article, is, All canonical Scripture; for, in the Article, there is no limitation of any kind. If the drawers of the Article thought that only some parts of Scripture were thus authoritative, and other parts insufficient to establish articles of faith, they must have said so, and specified the several parts. If the Reformers have left that which is to establish doctrine an unknown quantity, they have left no rule of faith at all. And, on the other hand, if the Sixth Article in any way implies that parts of the canonical books are not to be used to establish doctrine, then it makes those parts *apocryphal*, for that is the essential difference of the apocryphal books that they may not be applied to establish any doctrine, and thus certain portions of Holy Scripture would be canonical and apocryphal at the same time, and the Article would contradict itself. The Sixth Article, therefore, does not make the distinction contended for by Mr. Stephen. But, by the distinction which it does make between canonical and apocryphal books,

and by declaring that the latter may not be applied to establish doctrine, it asserts that the former, all and every part of them, may be so applied. By the denial of the one, it affirms the other, and at the same time defines the nature of the authority ascribed to the canonical books, namely, their sufficiency to establish doctrine, and the extent of authority, that they command submission and faith, as is also plainly expressed in the Eighth Article. "The three Creeds . . . ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture."

But from the nature and extent of authority thus ascribed to the Holy Scriptures, it follows that they must be infallible. If not, they cannot be a certain rule of faith, or a certain proof of doctrine. What is fallible, that is, what may or may not be false, cannot prove the truth of any thing, much less that of an article of faith. But if Holy Scripture be, what the Sixth and Eighth Articles make it, an irresistible proof of doctrine, it cannot be in any part mistaken, untrue, or inaccurate, that is, it must be infallible as a whole and in all its parts. And, if it be infallible, then beyond all doubt it must all be inspired of God. Nothing human is infallible. What is infallible cannot, therefore, have man as its au-

thor. It must be, as the Homily says, the Scripture of God. The canonical books must be, as the Articles affirm, divine books—divine Scriptures—the Word of God, whose authority is most holy (*auctoritas sacrosancta*). And thus the substance and intention of the Sixth Article, in distinguishing between canonical and apocryphal books, leads to the same conclusion as that implied in its title, that the Holy Scriptures are the inspired and infallible Word of God. Its teaching is in accordance with the faith of the Jews, the early Christians, the medieval Church, and the Reformers; and also with the doctrine of modern divines of very different schools, that *canonical* is equivalent to *inspired*; that the reason for admitting any book into the canon was the belief that it was inspired: and the reason for excluding it from the canon, the belief that it was not inspired. The Sixth Article does, therefore, determine the source, nature, and extent of the authority due to Scripture. It does not leave open "any question as to what is the specific *differentia*, the contradistinguishing quality of every text of Scripture, as opposed to every other text of every other book." It does not leave open "the question of inspiration." An article directly affirming the inspiration of Holy Scripture would not have met

the object which the Reformers had in view, and would not have been nearly so stringent in the present day as the Sixth Article in its present form. Romanists believed in the inspiration of Scripture, but did not believe in the sufficiency of the canonical Scriptures. That, then, was the point requiring affirmation and prominence. In the present day, men, who look upon Solon or Shakespeare as inspired as well as Moses and Isaiah, could easily escape from an assertion of the inspiration of Scripture. The doctrine of the sufficiency of the Holy Scripture to prove articles of faith, necessarily implying their infallibility, presents an insuperable difficulty to any man holding that the Bible is not absolutely pure, nor free from those stains and inaccuracies which are the necessary concomitants of human nature; that is, if he have a conscience. We may be thankful, therefore, that instead of an article entitled "The Inspiration of the Bible," we have one asserting the distinction between *canonical* and *apocryphal* in such a way as necessarily to imply the doctrine of the Divine authority and infallibility of all Scripture.

17. The general ascription of Divine authority to all the canonical books of the Old and New Testament also confutes Mr. Stephen's insinuation, that the Seventh Article ascribes a lower

degree of authority to the Old Testament than the New. What this disparagement of the Old Testament has to do with the learned gentleman's argument it is not easy to see, unless he has a misgiving as to this part of his case, and wishes to make provision accordingly. However that may be, his inference from the Seventh Article is unwarranted by the words cited, and is directly contradicted by the Sixth, which places the Scriptures of both Testaments on the same footing as the rule of faith, and therefore leaves no room for inequality in authority. His second inference that the Seventh Article "meant to leave open the question of the fourth commandment" is just as unwarranted, and negatived by its insertion in the Communion Service with the annexed petition, "Lord, have mercy upon us, and incline our hearts to keep this law." His reference to the Catechism to prove that the Seventh Article intended to leave open this question, is equally unhappy.

"In the Catechism there is a very striking illustration of this. The answer to the question, 'What is my duty towards God?' goes through particularly the Christian duties, and it does not mention the duty of observing the Sunday. It says, 'To serve Him truly all the days of my life;' not more particularly on the seventh day, but all the days of my life."

Mr. Stephen seems to have forgotten the question prefixed to the commandments: "You said, that your Godfathers and Godmothers did promise for you that you should keep God's commandments; tell me how many there be. *Answer.* Ten. *Question.* Which be they? *Answer.* The same which God spake in the twentieth chapter of Exodus," &c.; and then, in its due place, appears the fourth commandment in all its integrity. In the Lutheran Catechism, on the contrary, it is altered to "Thou shalt keep the Holy-day." Luther not believing in the obligation of the fourth commandment, altered it to suit his views⁴. Our own Reformers, regarding it as morally binding, make a promise to keep it one of the conditions of baptism, and, in the Catechism and the most solemn service of the Church, give it in all its fulness without any abridgment or alteration.

18. We now come to the question and answer in the Ordination Service for Deacons, which Mr. Stephen justly feels to be one of great difficulty, and therefore uses his utmost ingenuity to get rid of. This question and answer, taken in connexion with the Sixth Article, entirely annihilate the theory, which distinguishes between

⁴ Dr. M. Luther's *Katechismus*, Berlin, 1825, p. 4: "Du sollst den Feiertag heiligen."

Scripture and the Word of God, and which insinuates or affirms that the Church of England requires faith in the latter, but not in the former. The Sixth Article determines and enumerates "the Canonical Scriptures." The Ordination Service requires as a *sine quâ non*, without which there is no admission to her orders, the belief of all canonical Scriptures. To the candidate for Deacons' orders the bishop says: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" The candidate replies, "I do believe them;" and Mr. Stephen's first remark implies, what no honest man of common sense can deny, that when the answer is made, belief of all the canonical Scriptures is indispensably required in him who makes it. He says—

"The answer does not tie the man down never to change his opinion. It does not say 'You must pledge yourself always to remain in the same state of mind you are in now.' It says nothing of the sort. It says, 'Do you unfeignedly believe so and so?' He answers, 'I do.'"

No doubt the Church neither does nor can tie a man down never to change his mind. Neither when a man accepts a college fellowship on condition of celibacy, do the statutes bind him down never to change his condition. But, if he marry, he forfeits his fellowship. And if, keep-

ing his marriage secret, he should retain it, the estimate of his character for morality, conscience, and gentlemanly feeling would not stand very high, on discovery of the fraud. But that which is of most importance Mr. Stephen admits. When he urges, "It does not say 'You must pledge yourself always to remain in the same state of mind you are in now,'" he implies that at the time the candidate's state of mind ought to be that of belief of all the canonical Scriptures, and, therefore, that a man not in that state of mind cannot, according to the common principles of morality, make the answer. It is possible that in after life he may fall away from the faith (not "change his opinion," as Mr. Stephen says), but, at the time, when he says "I do believe," he ought to be a believer. The exigency of his case, however, compels Mr. Stephen to depart from this plain decision of his reason, and to try to abate the stringency of the question and the affirmation. He goes on to say (p. 43)—

"Look at the corresponding expressions required of the priest and the bishop They amount in substance to a re-affirmation of the belief of the party in the Sixth Article of Religion, 'Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation?' and so forth;

and the answer is, 'I am so persuaded.' Is it to be supposed that the priest and the bishop are to believe less than the deacon? Is it to be supposed that the subscription of the deacon binds him to a higher assent than the priest or the bishop?"

To which the reply, of course, must be, Certainly not. But the Church, having received at their admission into the Diaconate the solemn assurance of belief of all the canonical Scriptures, takes it for granted, when these men come for priests' orders or episcopal consecration, that they have not fallen from the faith. Let them publicly declare that they have changed their mind, and do not believe all the canonical Scriptures, and no bishop or bishops would confer either of the superior degrees of the Christian ministry. Besides, the question to priests and bishops does not require less, but more than that to deacons. It contains two questions: 1st, "Are you persuaded that there are certain books which are emphatically 'the Holy Scriptures?'" which is equivalent to the question to deacons: 2nd, "Are you persuaded that they sufficiently contain all doctrine to be required of necessity to salvation?" The priest and bishop are thus required not only to believe all the Holy Scriptures as well as the deacon, but to confess be-

sides that they receive them as a sufficient rule of faith.

Mr. Stephen is, however, not satisfied with his explanation, and therefore attempts another, which only proves too clearly that the new theology not only destroys faith, but annihilates morality, and stupifies the conscience. On a most solemn public occasion, in the midst of a religious service, a profession of faith in all canonical Scriptures is required of those about to be set apart for the ministry of God, and the teaching of Divine truth; and yet Mr. Stephen says (p. 59) that "it does of itself mean nothing whatever, beyond the loosest expression of adherence to the Bible" — "a vague and loose account of the state of the deacon's mind at the time of his ordination." These statements are so evidently and palpably untrue, so unmistakably the dictates of despair, so inconsistent with the solemnity of the occasion, so revolting to the moral sense as well as to common sense, that a formal refutation of them is unnecessary. There is not a bishop on the bench who would profane the worship of God by the mock-solemnity of administering the question to deacons, in Mr. Stephen's sense. There is not, I believe, a candidate for deacons' orders in the land, who would so degrade himself before his own conscience as to say "I do unfeignedly

believe all the canonical Scriptures of the Old and New Testament," if he intended only the "loosest expression of adherence to the Bible." I cannot believe that the new theology has yet brought us down to this depth of moral debasement.

To justify his monstrous assertion Mr. Stephen consistently tries to prove that the proposition, "I unfeignedly believe all the canonical Scriptures of the Old and New Testament," is an absurdity.

"The sixty-six books," says Mr. Stephen⁵, "are partly history, partly poetry, partly moral treatises: they contain probably at least one drama Now, to believe in a history is one thing, to believe in a poem is another When, therefore, you affirm an unfeigned belief in the whole sixty-six books, consisting of all these different elements mixed up in every possible proportion and combination, the words 'unfeigned belief' must have a separate and distinct meaning as applied, not only to each book of Scripture, but even as to nearly every verse of the Bible." He refers to the 109th Psalm as a special difficulty, and asserts, "It is not a subject of belief, it is not a thing a person can believe,"

⁵ P. 54, 55.

—and then proceeds, “A vast proportion of the Bible consists of matters of that kind. Imagine a man saying he unfeignedly believes the Lamentations of Jeremiah . . . or the Book of Proverbs . . . or Ezekiel’s visions of the wheels, what state of mind do his words contemplate? It is impossible to attach any meaning to them. To assert unfeigned belief of these things is to use words, which, strictly speaking, have no meaning at all.”

In reply to this, we say, first, how strange that the Reformers, who were not fools, should have put such a question, “without any meaning at all,” into the Ordination Service, and that our bishops and clergy, for 300 years, have never perceived the absurdity, and never, notwithstanding all the revisions of the Prayer Book, have corrected it. Mr. Stephen, when he published this wonderful discovery of his, seems to have forgotten what his great authority, Chillingworth, says again and again upon this subject. This distinguished controversialist did not see the absurdity of professing belief in all the canonical Scriptures. On the contrary, he asks (chap. iv. 49),

“Is it not manifest to all the world that Christians of all professions do agree with one consent *in the belief of all those books of Scripture* which were not doubted of in the ancient Church

without danger of damnation?" And again (section lxiii.), "Protestants give you this more certain rule—that whosoever *believes heartily those books of Scripture which all the Christian Churches in the world acknowledge to be canonical*, and submits himself indeed to this as to the rule of his belief, must of necessity believe all things fundamental⁶."

Another Divine of great authority, Field, in his "Book of the Church," uses similar language,—

"The matter of these (the canonical) books we believe to have been inspired from the Holy Ghost for our instruction; whose authority is so great that no man may doubt of them. The writers of these books were in such sort guided and directed by the Spirit of Truth in composing them, that not to believe them were impious."

It would be easy to add other authorities. The reader will find more when we come to Mr. Stephen's appeal to the Divines of the seventeenth century. These two are sufficient to show that to profess belief of all the canonical Scriptures is not so unmeaning as Mr. Stephen thinks. Here Chillingworth says, This is the belief of all Christians, and Dean Field asserts, that not to believe

⁶ Compare Section lvii., and the large extract given below.

them were impious. This profession, then, required of deacons must have a very obvious and very important meaning. Indeed, the difficulty is altogether peculiar to Dr. Williams's advocate. Take any plain, unsophisticated Christian from the crowd that witnesses an ordination, and propose the question, "Do you unfeignedly believe all canonical Scriptures?" The unhesitating answer would be, "I do believe them." Every thoughtful Christian receives the contents of the canonical Scriptures as history, or prophecy, or doctrine, and of all of these a man may say in one sentence and in one sense of the words, "I unfeignedly believe all the canonical Scriptures."

Thus, the 109th Psalm contains partly doctrine, partly prediction. Ezekiel's vision of the wheels contains partly the history of the fact that the prophet did see such a vision, partly the doctrine signified by the prophetic symbols. Of these and the like, therefore, the man who is most logical in his thoughts, and most exact in the use of his words, may say, with strictly verbal, grammatical, and logical propriety, "I unfeignedly believe the history, the prophecy, and the doctrine."

Having shown that the question proposed to deacons has a plain and important meaning, our next inquiry must be, who they are who can, or

cannot, make the required affirmation, "I do believe them." Mr. Stephen (p. 47) seems to imply that it can be made only by those who are acquainted with the Hebrew and Greek originals of the canonical Scriptures. But such was not the meaning nor intent of the Reformers who originally framed the question. They required neither Hebrew nor Greek from candidates for orders. In the preface to the ordination services they name Latin only. "The bishop after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in Holy Scripture may admit him deacon," &c.

In modern times knowledge of the Greek Testament has been added; but for 300 years, with few exceptions, acquaintance with the Hebrew has not been thought necessary for admission into holy orders. The practice of the bishops has proved the conviction of the Church, that men may, without a knowledge of the original tongues, attain to such certainty as to the canonical books, and such faith in their contents, as will enable them to say, "I unfeignedly believe all the canonical Scriptures of the Old and New Testament." And this is undoubtedly true. Thousands of private Christians, knowing nothing but their mother-tongue, by using the means now so abundantly provided, attain unwavering faith in

the Holy Scriptures; and some a very considerable knowledge of the history of the text and criticism of both the Old and New Testament. However then it is to be deplored that the clergy should be ignorant of the originals, it is certain that without this knowledge men may affirm their unfeigned faith in canonical Scriptures; and if they make the affirmation, it is equally certain that they ought to have this faith. He, then, who disbelieves the first eleven chapters of Genesis as mythical and unhistoric, or who denies that God commanded Abraham to offer up his son Isaac, or who rejects the miracles recorded in Scripture as impossible, or who denies that all Scripture is given by inspiration, or who regards the book of Daniel as a forgery, and the book of Jonah as a legend, or who asserts that the interpretations of the prophecy given by Christ and His Apostles are erroneous, or who contradicts the New Testament as to the authorship of particular portions, as of the latter portion of Isaiah, cannot say, "I unfeignedly believe all the canonical Scriptures of the Old and New Testament."

19. But, on the other hand, he who believes that the Scriptures enumerated in the Sixth Article are canonical, that the history contained in them, whether relating to miracles or ordinary

events, is undoubtedly true, that the doctrine is Divine, even though he doubt, on critical grounds, the genuineness of some verse or verses, could nevertheless, with truth and honesty, make the affirmation required from deacons. So far the affirmation leaves open the question of criticism. The candidate may investigate the text, prefer one reading to another, doubt concerning some words or verses; but he may not reject a book or books enumerated in the Sixth Article, nor the authorship of a psalm or prophecy, so as to contradict an assertion of the New Testament. The Church of England does not leave the question of criticism entirely open, nor entirely close it. The determinations of the Church as to the canon—and the requirement of belief of all the canonical Scriptures—impose limits. Within these limits the clergy are free, and we know from splendid examples, past and present, that the possession and exercise of the highest powers of criticism are compatible with the simple, sincere, and old-fashioned faith of a Christian. In truth, the difficulties from textual criticism are not so great as some would represent. Take any text, or even translation, of the Old or New Testament, the canonical books remain the same—the historic narrative, with slight exceptions, remains the same—the miracles, the prophecies,

and the way of salvation remain the same, so that whatever text a student may prefer, he may still believe all the canonical books, and make the affirmation required. As to the so-called higher criticism, he who observes the self-confident tone, the unwarranted assertions, the utter and hopeless discord prevailing amongst its greatest adepts, and often their arrogant contempt for one another, will not feel much moved by it, or inclined to exchange the sober convictions of the Church in all ages for the theories of yesterday. But as this affirmation, taken with the Articles, set bounds to criticism, so they together prescribe limits with regard to interpretation. The affirmation just considered, necessarily forbids any interpretation incompatible with the faith required. The dogmatic decisions of the Thirty-nine Articles make unlawful any interpretation contravening the statements therein contained. Thus, when the Eighth Article affirms that the Three Creeds can be proved by most certain warrants of Holy Scripture, it prohibits any interpretation explaining away the resurrection of the body or the personal return of Christ, or the general judgment. In like manner, when the Second Article asserts that Christ suffered "to reconcile the Father to us," it prohibits any interpretation contradicting that statement. The Twentieth

Article limits interpretation still more by declaring that "it is not lawful to expound one place of Scripture that it be repugnant to another." This binds the minister of the Church of England in his interpretations to have regard to all Scripture, and not to make any portion of it of private interpretation. For him it is not lawful to interpret the 110th Psalm of David or Solomon, for that would be repugnant to Matt. xxii. 43, where Christ interprets it of Himself. Neither is he at liberty to expound Isaiah liii. of the Jewish people, or of the prophets, or of Jeremiah, for our Lord appropriates it, Luke xxii. 37, to Himself. Still further limitations are imposed by the prayers contained in our Common Prayer Book. Where these limitations do not apply, interpretation is free; where they do, the clergy are bound; and, if they do not find these limitations consistent with their convictions, the Church does not compel them to remain, or to profess doctrines which they do not believe. She gives her ministers not the licence of the savage, but a liberty analogous to that enjoyed by the citizens of a well-ordered commonwealth, a liberty defined and made certain by law: obedience to that law every candidate for her orders voluntarily takes upon himself; and he who has honestly subscribed her Articles, and thoughtfully and seriously affirmed

that he unfeignedly believes all canonical Scripture, necessarily shares the Church's interpretations, and therefore feels no restraint. Her principles are his, and lead to the same conclusion. And, therefore, in the writings of her greatest Divines, we find no complaints of bondage, no violent attempts to wrest her words from their plain meaning, no convulsive writhings to deliver an uneasy conscience from the obligation of vows voluntarily made; but an affectionate adherence to her principles, and a plain, straightforward, and unequivocal enunciation of her doctrines, as will appear from considering Mr. Stephen's authorities, the great theological writers of the seventeenth century.

DIVINES OF THE SEVENTEENTH CENTURY.

20. Having, as he thinks, proved his view from the Articles and a comparison of them with the Westminster Confession, Mr. Stephen then endeavours to show that the principles of the great Divines of the seventeenth century lead to the same conclusion¹.

"I will show your lordship what was the sentiment of the leading Divines of the Church of England upon this subject. I will show that

¹ Defence, &c., p. 85.

there existed *upon this very point* a most important controversy in the century immediately following the Reformation, and that those Divines who were the defenders of the Church of England against the Calvinists and against the Puritans, took a view of the Bible which leads by direct logical inference to the views now maintained by Dr. Williams."

What Mr. Stephen means by the words "upon this very point," is not clear from the context. But if he means the point with which he sets out, and which is the leading idea of his whole argument, "the two views in which the Bible was regarded, one that the Bible contained, and the other that it constituted Christianity^{*}," then Mr. Stephen is entirely mistaken. There was in the seventeenth century no controversy of the kind, and his own quotations prove his mistake. There were two great controversies, one with the Romanists about the rule of faith, which is the great subject of Chillingworth's famous book; the other with the Puritans, about ecclesiastical policy, which called forth the treatise of the judicious Hooker. In this latter controversy many of the most distinguished defenders of the Church of England and opponents of the Puri-

* Defence, &c., p. 280.

tans were themselves strict Calvinists in doctrine, as, e. g., Archbishop Whitgift and Dr. Whitaker. By misunderstanding or overlooking the point of these controversies, Mr. Stephen has been led to misunderstand and consequently to misrepresent the meaning of the authors whom he quotes. His first appeal is to Chillingworth. From this author's book⁹, he cites¹⁰ the following words of Knott, the objector: "Seeing the belief that Scripture is a necessary thing, and cannot be proved by Scripture, how can the Church of England teach, as she doth (Article VI.), that all things necessary are contained in Scripture?" Mr. Stephen then goes on, "That is, is it necessary for salvation to have any faith in the Bible? If it is, how did you get it out of the Bible?" Here he mistakes and perverts even the words of the Romanist, as appears from even a cursory glance. Knott does not ask "Is it necessary to have any faith in the Bible?" On the contrary, he lays it down as an indisputable maxim that it is, "seeing the belief of the Scriptures is a necessary thing." He wishes to prove that the Bible does not contain all things necessary to salvation, and his proof is, "Faith in the Bible is a necessary thing; but

⁹ Chapter ii. 31, 32.

¹⁰ Defence, p. 87.

that faith cannot be proved by the Bible, therefore the Bible does not contain all things necessary to salvation." Mr. Stephen's second question is not found in Knott's words at all, and seems to be put in merely for the purpose of introducing a passage from Calvin, and exhibiting, as he supposes, an antagonism between the views of Chillingworth, and those of the Genevan Reformer: "Before I go on to show you how Chillingworth answered it, I will show you how Calvin answered the same question. I quote from *Calvin's Institutes*. Calvin is asked, 'How are we to know the truth of the Scriptures?' This is his answer, and a most characteristic answer it is: 'This is all one as if a man should ask how we learn to know light from darkness, black from white, or sweet from sour, for the Scripture showeth in itself no less an apparent sense of her truth, than white or black things do of their colours, or sweet and sour things of their taste.' That is to say, he treats the truth of the Bible as a self-evident proposition, a thing which you are to receive as an axiom, from which you then proceed at your ease to deduce all other truths." Here, again, is another and manifest misrepresentation. This learned Reformer does not treat the truth of the Bible as a self-evident proposition. He says, "Scripture showeth in itself no

less an apparent sense of her truth than white and black things do of colour." And the object of Dr. Jackson, one of Mr. Stephen's favourite authorities, is to prove the truth of Scripture by its own light. The title of his book is "The Eternal Truth of Scripture, and Christian Belief thereon wholly depending, *manifested by its own light*." Mr. Stephen thinks that Calvin's doctrine forms an antithesis to the views of Chillingworth. But that is a mistake also. In chapter ii. 47, 48, Chillingworth defends a similar answer containing the very same comparison of the Scripture to light:

"For my part, I profess, if the doctrine of Scripture were not as good, and as fit to come from the fountain of goodness, as the miracles by which it was confirmed were great, I should want one main pillar of my faith, and for want of it, I fear, should be much staggered in it. Now this, and nothing else, did the Doctor mean in saying, 'The believer sees by that glorious beam of Divine light which shines in Scripture, and by many internal arguments, that the Scripture is of Divine authority. But, if you will not pervert it, the analogy must stand thus: *Scripture must answer to light*; the eye of the soul, that is, the understanding or the faculty of assenting, to the bodily eye; and, lastly, assenting or be-

lieving to the act of seeing." Here, then, Chillingworth uses the same figure. He says, like Calvin, that Scripture is the light of the soul, and that it affects the soul just as material light does the organ of vision. There is, therefore, no antagonism between his views and those of the Swiss Reformer. A comparison of the context and the following chapter of the Institutes with Chillingworth would show that their views are identical, that they both distinguish between the case of the Christian and the unbeliever, and both taught that to the former Scripture is a self-evident light; to the latter, the truth of Scripture must be proved by argument. But this would lead us away from our subject; we return, therefore, to Mr. Stephen's argument. He proceeds thus: "Contrast that with the answer Chillingworth gives to it, and which is a commentary on the Sixth Article of Religion. He says, 'I have answered this already, and here again I say that all but cavillers will easily understand the meaning of the Article to be that all the Divine verities which Christ revealed to His Apostles, and the Apostles taught the Churches, are contained in Scripture, that is, all the material objects of our faith.' And now follows this most remarkable passage, '*Whereof the Scripture is none but only the means of conveying them to us.*' Exactly the

distinction which I pointed out to your lordship between the notion that the Scripture contains, and the notion that it constitutes Christianity; 'which we believe not finally and for itself, but for the matter contained in it. So that if men did believe the doctrines contained in Scripture, it should no way hinder their salvation not to know whether there were any Scripture or no. Those barbarous nations Irenæus speaks of were in this case, and yet no doubt but they might be saved. The end that God aims at is the belief of the Gospel, the covenant between God and man; the Scripture He hath provided as a means of this end, *and this also we are to believe*, but not as the last object of our faith, but as the instrument of it.' Then follows an assertion that the Sixth Article does not mean to apply to the belief of Scripture, and it shows how emphatic the word 'contained' is: 'when, therefore, we subscribe the Sixth Article, you must understand that by articles of faith they mean the final and ultimate objects of it, and not the means and instrumental objects.' "

In considering this answer of Chillingworth's and Mr. Stephen's inference from it, it is necessary to remember that it is not a reply to Mr. Stephen's question, "Is it necessary for salvation to have any faith concerning the Bible?" which,

in the days of Chillingworth, neither Romanist nor Protestant would have thought of proposing; but to the Romanist's question, which Mr. Stephen does not print correctly. According to Mr. Stephen it stands thus, "Seeing the belief that *Scripture* is a necessary thing, and cannot be proved by Scripture, how can the Church of England teach, as she doth (Article VI.), that all things necessary are contained in Scripture?"

According to Chillingworth's ¹ own words, it is something entirely different—"Seeing the *belief of Scripture* is a necessary thing, and cannot be proved by Scripture, how can the Church of England teach, as she doth (Article VI.), that all things necessary are contained in Scripture?"

Knott presupposes that the belief of Scripture is a necessary thing, and that all Protestants believed it to be so, yet that it cannot be proved by Scripture, i. e., that Scripture does not contain the proof, and therefore does not contain all things necessary to salvation. To this Chillingworth replies — 1st, That the Sixth Article speaks of the fundamental truths necessary to salvation, or, as he calls them, "the material objects of our faith," but that the belief of Scripture is not absolutely one of these, because men

¹ Edition, London, 1664.

might be ignorant that there is such a book as the Bible, and yet having heard of and believed the truths contained in it, might be saved. To which we add that even in this country there are thousands who cannot read, and are utterly ignorant of the Bible, many of whom have heard and received its saving truths, and are devout believers, and myriads in the same state in past ages may now be in bliss, enjoying the fruits of this faith. Mr. Stephen himself is ignorant of a fact commonly known to readers of the Bible, namely, that the Song of Deborah is found in the Book of Judges, and not in the Book of Exodus, as he asserts. Yet, if he believes in the Saviour, this ignorance will not be looked upon as condemnatory². But, from this it does not follow that Chillingworth held, that those who have the Bible and can read it, may be saved without believing it; still less that they may be clergymen of the Church of England. Chillingworth's words quoted by Mr. Stephen prove the contrary. "The end that God aims at is the belief of the Gospel, the covenant between God and man: the Scripture He hath provided as a means of this end." Now, how can the Scripture be the means of producing saving faith, or faith at all, if it be not believed?

² "The Book of Exodus is as unquestionably historical; yet it contains the Song of Deborah." Defence, p. 54.

The fact of its being God's ordained means necessarily presupposes a believing reception of it, faith in it, not as the ultimate object, for that is Christ, but as the means provided by God, that is, in its Divine origin. And, therefore, Chillingworth adds, "*And this also we are to believe*, but not as the last object of our faith, but as the instrument of it."

Mr. Stephen therefore entirely misapprehends and misrepresents Chillingworth when he says, "Then follows an assertion that the Sixth Article does not mean to apply to the belief of Scripture, and it shows how emphatic the word 'contained' is." Chillingworth does not say any thing of the kind, but the contrary, as the words cited show: "When, therefore, we subscribe to the Sixth Article, you must understand that by articles of faith they mean the final and ultimate objects of it, and not the means and instrumental objects." Here, again, he calls the Scriptures "the means and instrumental objects of faith," and by doing so presupposes that they are received and believed. Without faith in them they cannot be either one or the other. He therefore presupposes belief of the Scriptures as going before and indispensable to the belief that they contain all things necessary to salvation, and to the reception of them as the rule of faith.

And this Mr. Stephen might have known if he had taken the trouble to refer to Chillingworth's previous answer to the same objection, "I have answered this already." This previous answer is found in the same chapter, section 8:

"Now when Protestants affirm against Papists, that Scripture is a perfect rule of faith, their meaning is not that by Scripture all things absolutely may be proved, which are to be believed; for it can never be proved by Scripture to a gainsayer that there is a God, or that the book called Scripture is the Word of God; for he that will deny these assertions when they are spoken, will believe them never a whit more because you can show them written. But their meaning is, that the Scripture to *them that suppose it divine*, and a rule of faith, *as Papists and Protestants do*, contains all the material objects of faith; is a complete and total, and not only an imperfect and a practical rule."

According to this, when the Sixth Article makes Scripture the sufficient rule of faith, it presupposes faith in Scripture "as Divine." He lays it down as a self-evident proposition, that to those and those only, who have this belief, is Scripture a rule of faith.

And this he repeats again and again, as in the 156th section of this chapter:

“ Yet when we say, ‘ The Scripture is the only rule to judge such controversies by,’ methinks you should easily conceive that we would be understood of all those that are possible to be judged by Scripture, and of those that arise among *such as believe the Scripture*. For if I had a controversy with an atheist whether there were a God or no, he must needs doubt whether the Scripture be the Word of God; or, if he does not, he grants the question, and is not the man we speak of. So, likewise, if I had a controversy with a Jew, it would be vainly done of me, should I press him with the authority of the New Testament, which he believes not, until, out of some common principles, common to us both, I had persuaded him that *it is the Word of God*. So, likewise, if there were any that believed Christian religion, and *yet believed not the Bible to be the Word of God*, though they believed the matter of it to be true (which is no impossible supposition, for I may believe a book of St. Austin to contain nothing but the truth of God, and yet not to have been inspired by God Himself), against such men, therefore, there is no disputing out of the Bible, because nothing in question can be a proof to itself. When, therefore, we say ‘ Scripture is a sufficient means to determine all controversies,’ we say not this either to Atheists, Jews, Turks, or such

Christians (IF THERE BE ANY SUCH) *as believe not Scripture to be the Word of God.* But among such men only as *are already agreed upon this*—that the Scripture is *the Word of God*—we say that all controversies that arise about faith are either not at all decidable, and consequently not to be believed one way or other, or they may be determined by Scripture; in a word, that all things necessary to be believed are evidently contained in Scripture, and what is not there evidently contained cannot be necessary to be believed. And our reason hereof is convincing: ‘Because nothing can challenge our belief but what hath descended to us from Christ by original and universal tradition: now nothing but Scripture hath thus descended to us; therefore nothing but Scripture can challenge our belief.’ Now, then, to come closer to you, and to answer to your question, not as you put it, but as you should have put it, I say that this position ‘Scripture alone is the rule whereby they *which believe it to be God’s Word* are to judge all controversies in faith’ is no fundamental point, though not for your reasons: for your first and strongest reason you see is plainly voided and cut off, by my stating of the question, as I have done, and supposing in it that the parties at variance are *agreed about this*—that the Scripture

is the Word of God, and consequently that this is none of their controversies."

Here also Chillingworth affirms more than once, that when Protestants say the Scripture is a sufficient rule of faith, which is the very purport and essence of the Sixth Article, they necessarily presuppose that the parties, to whom it is a rule, believe Scripture to be the Word of God. According, therefore, to Chillingworth's principles, the Sixth Article necessarily implies that Scripture is the Word of God. Secondly, it is plain from this passage, that though Chillingworth understood well the distinction between fundamental and non-fundamental truths, he knew no distinction between Scripture and the Word of God, such as that the Word of God is contained in Scripture, but that all Scripture is not the Word of God.

Six times in this paragraph he says, without any limitation, that Scripture can be a rule of faith only to those who believe Scripture to be the Word of God. In ch. ii. § 104, he says plainly that this is the belief of the Church of England. "But speaking truly and properly, the Scripture is not a judge, nor cannot be; but only a sufficient rule for those to judge by that believe it to be the Word of God (as the Church of England and the Church of Rome both do),

what they are to believe, and what they are not to believe."

But this is not all. Chillingworth, believing Scripture to be the Word of God, believed it to be not only a sufficient rule, but an infallible rule, as he says, ch. ii. § 138:

"But as no Scripture affirms, that by the entering of it [Scripture] infallibility went out of the Church, so neither do we, neither have we any need to do so. But we say that it continued in the Church with the Scriptures as long as Christ and His Apostles were living, and then departed: God in His providence having provided a *plain and infallible* rule, to supply the defect of living and infallible guides." That the infallible rule here mentioned is Scripture, the Word of God, appears from the scope of the passage, and is abundantly confirmed by ch. iii. § 30. Knott says: "The general promises of infallibility to the Church must not be restrained only to points fundamental; because then the Apostles' words and writings may also be restrained." To this Chillingworth replies:

"This also may be done; but if done may be easily confuted. It is done to our hand in this very paragraph by five words of Scripture: 'All Scripture is divinely inspired.' Show but as much for the Church: show where it is written,

‘that all the decrees of the Church are divinely inspired,’ and the controversy will be at an end. Besides, there is not the same reason for the Church’s absolute infallibility *as for the Apostles’ and Scriptures*. For, if the Church fall into error, it may be reformed by comparing it with the rule of the Apostles’ doctrine and Scripture. But if the Apostles have erred in delivering the doctrine of Scripture, to whom shall we have recourse for the discovering and correcting their error? Again, there is not so much strength required in the edifice as in the foundation. . . . Now the Apostles, and prophets, and canonical writers are the foundation of the Church, according to that of St. Paul, ‘Built upon the foundation of apostles and prophets;’ therefore, their stability in reason ought to be greater than the Church’s, which is built upon them. Again, a dependent infallibility (especially if the dependence be voluntary) cannot be so certain as that on which it depends. But the infallibility of the Church depends upon the infallibility of the Apostles; and the straightness of the thing regulated upon the straightness of the rule. . . . Lastly, ‘Quid verba audiam cum facta videam?’ If you be so infallible as the Apostles were, show it as the Apostles did. ‘They went forth,’ saith St. Mark, ‘and preached every where; the Lord working with them, and

confirming their words with signs following.' It is impossible that God should lie, and that the Eternal Truth should set His hand and seal to the confirmation of a falsehood or of such doctrine *as is partly true and partly false*" (Mr. Stephen's view of Scripture). "The Apostles' doctrine was thus confirmed: therefore, it was ENTIRELY true, *and in no part either false or uncertain.*" Again, Chillingworth says, section 53, in answer to Knott's demand for a catalogue of those points which are fundamental, "If to set down such a proposition, wherein are comprised all points taught by us to be necessary to salvation, will serve you instead of a catalogue, you shall have catalogues enough. As, We are obliged to believe all, under pain of damnation, which God commands us to believe. There is one catalogue. We are obliged, under pain of damnation, to believe all, whereof we may be sufficiently assured that Christ taught it His Apostles, His Apostles the Church. There is another. *We are obliged, under pain of damnation, to believe God's Word and all contained in it to be true.* There is a third." Chillingworth believed all Scripture to be God's Word: he, therefore, here asserts the belief of Scripture and all contained in it to be necessary to salvation. Yea, and he says, this is the belief of all Christians (58). "All Chris-

tians in the world (those, I mean, *that in truth deserve this name*) do now and always have believed the Scripture to be the Word of God." And further, section 62, "Reason will convince any man, *unless he be of a perverse mind*, that the Scripture is the Word of God. And then no reason can be greater than this—'God says so; therefore it is true.'"

But there is one passage, which, though known to all who know the name of Chillingworth, and justly esteemed one of the finest passages in English literature, Mr. Stephen has found it convenient to omit; and yet it is the grand conclusion of Chillingworth's argument, and the final summary of his faith in and concerning the Scriptures. It is found in chapter vi. 56, 57.

"The BIBLE, I say, the BIBLE only, is the religion of Protestants; whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion: but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I, for my part, after a long and, as I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any

rest for the sole of my foot but upon this rock only. I see plainly, and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves; a consent of Fathers of one age against a consent of Fathers of another age; the Church of one age against the Church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture for any considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this book, and require whether I believe it, or no; and, seem it never so incomprehensible to human reason, I will subscribe it with heart and hand, as knowing no demonstration can be stronger than this—‘God hath said so; therefore it is true.’ In other things I will take no man’s liberty

of judgment from him, neither shall any man take mine from me; I will think no man the worse man, nor the worse Christian; I will love no man the less for differing in opinion from me; and what measure I mete to others I expect from them again. I am fully assured that God does not, and therefore that men ought not to, require any more of man than this,—*to believe the Scripture to be God's Word*, to endeavour to find the true sense of it, and to live according to it. This is the religion which I have chosen after a long deliberation; and I am verily persuaded that I have chosen wisely, much more wisely than if I had guided myself according to your Church's authority. For, *the Scripture being all true*, I am secured, by believing nothing else, that I shall find no falsehood as matter of faith." With such a passage as this, with what face can Mr. Stephen endeavour to make out that Chillingworth takes his view of the difference between Scripture and the Word of God; or that some passages of Scripture are disfigured by dark blots of human passion, by stains or inaccuracies; or that he received the inspiration, infallibility, and divine authority of Scripture as a matter of opinion, not as a doctrine or an article of faith? Here this illustrious and learned champion of the Bible makes the Bible, i. e. all Scripture, the Word of God, infallibly

true, a sufficient witness even of that which is incomprehensible to human reason, and says that this is what God Himself requires. If this authority be of any value, it all goes to overthrow Mr. Stephen's theory, and destroy the foundation of his whole argument.

HOOKER.

21. As Mr. Stephen has misapprehended and therefore misinterpreted Chillingworth, so has he done with Hooker, in the following passage:—
“The substance of his view is this; Scripture is perfect for the end for which it is designed: the end for which it is designed is communication of supernatural truth, which could not otherwise be discovered, and *its perfection is relative* to that end. I will read a few short extracts which, I think, will set this in a clear light: ‘We count those things perfect which want nothing requisite for the end whereunto they were instituted: as therefore God created every part and particle of man exactly perfect, that is to say, in all points sufficient unto that whereunto He appointed it, so the Scripture, yea, every sentence thereof, is perfect, and wanteth nothing requisite unto that purpose for which God delivered the same.’ What was that purpose? The following

extract shows it: 'Although the Scripture of God, therefore, be stored with infinite variety of matter in all kinds, although it abound in all sorts of laws, yet the principal intent of Scripture is to deliver laws of duties supernatural.' The same is stated elsewhere in detail. 'The main direction of the whole New Testament is that which St. John setteth down as the purpose of his own history: *These things are written that ye might believe that Jesus is Christ, and that in believing ye might have life through His name.* The drift of the Old, that which the Apostle mentioned to Timothy: *The Holy Scriptures are to make wise unto salvation.*' Again, 'The several books of Scripture having had each some several occasion and particular purpose which caused them to be written, the contents thereof are according'—and this is a most remarkable sentence—'are according to the exigency of that special end whereunto they are intended. Hereupon it groweth, that every book of Holy Scripture doth take out of all kinds of truth, natural, historical, foreign, supernatural, as much as it requireth.' Such are the views of Hooker on the subject, and what do they amount to? The Scripture is perfect for the end for which it is designed. The end for which it is designed is the communication of the Christian religion. . . .

When I come to another class of authorities I shall show your lordship that the way in which that has been applied in modern times by the most eminent divines of the Church has been, that Scripture was not designed to teach us science or history, and that therefore Scripture is not tied down to scientific or historical accuracy. Hooker lays the foundation. The writers of the eighteenth and nineteenth centuries drew the inference. Hooker says, 'Scripture is perfect for the end for which it *was* designed.' They say, 'It is not infallible on other subjects.' How does this conclusion follow from the premises? To deduce it legitimately the syllogism must stand thus: "Whatsoever is infallible or perfect *only* in one point of view, is not infallible or perfect on other subjects. But Scripture is perfect or infallible only on one subject, therefore it is not infallible or perfect on other subjects." But Hooker says nothing of the kind. He does not use the words "infallible," or "only." He says, "The Scripture, *yea, every sentence thereof*, is perfect, and wanteth nothing unto the purposes for which God delivered the same." From these words no legitimate conclusion can be drawn as to its imperfectness or fallibility in other respects. Even had Hooker inserted the adverb "only," saying "Scripture is perfect only

for the end for which it was designed," still it would not follow that on other subjects it is either fallible, or inaccurate, or even imperfect. An allusion to or quotation from a scientific treatise or a history may be and must be partial, but it does not follow that it is therefore imperfect or inaccurate. A writer may explain an eclipse of the sun, without entering into the whole system of astronomy. His statement is therefore only partial, but it does not follow that what he has stated is false. He may state that point which he selects correctly, though he does not write in order to teach astronomy. So the Bible does not profess to teach astronomy, nor universal history, but from that it does not follow that what it does say with regard to astronomy, or the history of Assyria or Babylon, is either inaccurate or fallible. Hooker says expressly that "the several books of Scripture having had each some several occasion and particular purpose which caused them to be written, the contents thereof are according to the exigency of that special end whereunto they are intended. Therefore it groweth, that every book of Holy Scripture doth take out of *all kinds* of TRUTH, *natural, historical*, foreign, supernatural, as much as the matter handled requireth." According to Hooker, therefore, when Moses undertakes to instruct us

as to the design and purpose of creation, "Every sentence of the first chapter of Genesis is perfect, and wanteth nothing requisite unto that purpose." He takes "out of *natural truth* as much as the matter requireth." So when the author of the Book of Kings undertakes to inform us as to the injury inflicted by Assyrian kings on Israel and Judah, he does not write a history of Assyria, but takes out so much historical truth as is required. But because, according to Hooker, it is perfect for the purpose, and is taken out of natural and historic truth, it is perfect, true, and infallible. Hooker himself would have started in horror if he had heard Mr. Stephen's inference from his words. There is not any one thing which Hooker held more firmly and taught more certainly, as a matter not of opinion but of faith, than the infallibility of Scripture.

Thus he says, vol. i. 331 ³,—

"Scripture with Christian men being received as the Word of God; that for which we have probable, yea, that which we have necessary reason for, yea, that which we see with our eyes, is not thought so sure as that which the Scripture of God teacheth; because we hold that His speech revealeth there what Himself seeth, and

³ Edition, Oxford, 1820.

therefore the strongest proof of all, and the most necessarily assented unto by us (which do thus receive the Scripture) is Scripture." Again, i. 387, "Scripture teacheth all supernatural revealed truth; without the knowledge whereof salvation cannot be attained. *The main principle*, whereupon our belief of all things therein contained dependeth, is, *that the Scriptures are the oracles of God.*"

Here he speaks of "belief of all things" contained in Scripture. This he expresses elsewhere still more strongly (ii. 75), "And concerning our assent to the mysteries of heavenly truth, seeing that the Word of God, for the Author's sake, hath credit with all that confess it (as we all do) to be His word, *every proposition* of Holy Scripture, *every sentence* being to us a principle; if the principles of all kind of knowledge else have that virtue in themselves, whereby they are able to procure our assent unto such conclusions as the industry of right discourse doth gather from them, we have no reasons to think the principles of that truth which tendeth unto men's everlasting happiness less forcible than any other, when we know that of all other they are for their certainty the most infallible." Does this look like the opinion that Scripture is only perfect as to supernatural truth,—“Every

proposition of Holy Scripture, every sentence is an infallible principle?" The reason why all Scripture is infallible Hooker also teaches us: it is because it is immediately inspired⁴.

"Touching the manner how men, by the spirit of prophecy in Holy Scripture, have spoken and written of things to come, we must understand, that as the knowledge of that they spake, so likewise *the utterance of that* they knew, came not by those usual and ordinary means whereby we are brought to understand the mysteries of our salvation, and are wont to instruct others in the same. For whatsoever we know, we have it by the hands and ministry of men, which lead us along like children from a letter to a syllable, from a syllable to a word, from a word to a line, from a line to a sentence, from a sentence to a side, and so turn over. But God Himself was their instructor, He Himself taught them, partly by dreams and visions in the night, partly by revelations in the day, taking them aside from amongst their brethren, and talking with them as a man would talk with his neighbours in the way. Thus they became acquainted even with the secret and hidden counsels of God, they saw things which themselves were not able to utter,

⁴ Vol. iii. 537, 538.

they beheld that whereat men and angels are astonished, they understood in the beginning what should come to pass in the last days. God, which lightened thus the eyes of their understanding, giving them knowledge by unusual and extraordinary means, *did also miraculously Himself frame and fashion their words and writings*, insomuch that a greater difference there seemeth not to be between the manner of their knowledge, than there is between the manner of their speech and ours. . . . 'We have received,' saith the Apostle, 'not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God: which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost doth teach.' This is that which the prophets mean by those books written full within and without; which books were so often delivered them to eat, not because God fed them with ink and paper, but to teach us, that so often as He employed them in this heavenly work, *they neither spake nor wrote any word of their own, but uttered syllable by syllable as the Spirit put it in their mouths*, no otherwise than the harp or the lute doth give a sound according to the discretion of his hands that holdeth it and striketh it with skill⁵.—

⁵ Vol. iii. 537—540.

And in the following paragraph he shows that though prophecy has a principal intent, yet that there is nothing which is not profitable:—"On this manner were all the prophecies of Holy Scripture. Which prophecies, although they contain nothing which is not profitable for our instruction, yet as one star differeth from another in glory, *so every word of prophecy* hath a treasure of matter in it; but all matters are not of like importance, as all treasures are not of equal price; the chief and principal matter of prophecy is the promise of righteousness, peace, holiness, glory, victory, immortality unto every soul that believeth that Jesus is Christ, of the Jew first, and of the Gentile." So much for Hooker.

JEWEL.

22. But why did Mr. Stephen jump from the Reformers and compilers of the Articles to Hooker, or why did he select him above others of his generation? He must have known that there were some whose writings come nearer to authoritative documents, who were fellow-workers with those who finally settled the Articles in 1571; others of great authority, who immediately followed; and some of Hooker's contemporaries who were not to be ignored. Thus he knew of Jewel's Apo-

logy, and of its grave authority at the time of its publication and ever since. Could Mr. Stephen have quoted Jewel to show that the Word of God is contained in Scripture, or that all Scripture is not inspired and not the Word of God, or that its authority was and is indefinite? Let us hear what Jewel says, first in his Apology. "We receive and embrace *all* the canonical Scriptures, both of the Old and New Testament; and we give our gracious God most hearty thanks that He hath set up this light for us, which we ever fix our eyes upon lest by human fraud or the snares of the devil, we should be seduced to errors or fables. We own them to be the *Heavenly voices by which God hath revealed* and made known His will to us. In them only can the mind of man acquiesce: in them all that is necessary for our salvation is abundantly and plainly contained, as Origen, St. Augustine, St. Chrysostom, and St. Cyril have taught us. They (not the Word of God in them) are the very might and power of God unto salvation; they are the foundations of the Apostles and prophets upon which the Church of God is built; they are *the most certain and infallible* rule by which the Church may be reduced (brought back) if she should happen to stagger, slip, or err; by which all ecclesiastical doctrines

ought to be tried; no law, no tradition, no custom, is to be received or continued if it be contrary to Scripture. No; though St. Paul himself, or an angel from heaven, should come and teach otherwise." But in Bishop Jewel's works⁶ is found "A Treatise of the Holy Scriptures," where we read the following declaration:—

"St. Paul, speaking of the Word of God, saith: 'The whole Scripture is given by inspiration of God, and is profitable to teach, to reprove, to correct, and to instruct in righteousness' Many think the Apostle's speech is hardly *true of the whole Scripture, that all and every part of the Scripture is profitable*. Much is spoken of genealogies, and petidegrees, of lepers, of sacrificing goats and oxen, &c. These seem to have little profit in them, but to be vain and idle. If they show vain in thine eyes, yet hath not the Lord set them down in vain. The words of the Lord are pure words as the silver tried in a furnace of earth fined seven times. *There is no sentence, no clause, no word, no syllable, no letter, but it is written for thy instruction*; there is not one *jot but it is sealed and signed with the blood of the Lamb*. Our imaginations are idle, our thoughts are vain: there is no idleness, no

⁶ Edition, 1607, p. 37.

vanity in the Word of God. These oxen and goats which were sacrificed teach thee to kill the uncleanness and filthiness of thine heart: they teach thee that thou art guilty of death, when thy life must be redeemed by the death of some beast: they lead thee to believe the forgiveness of sins by a more perfect sacrifice, because it was not possible that the blood of bulls or goats should take away sins. That leprosy teacheth thee to know the uncleanness and leprosy of thy soul. These genealogies and petidigres lead us to the birth of our Saviour Christ. So that *the whole Word of God is pure and holy*. No word, no letter, no syllable, nor point or prick thereof, but is written and preserved for thy sake."

23. Next, perhaps even greater, in authority is the Catechism of Dean Nowel, set forth with the authority of the Lower House of Convocation.

Here we read: "M." "Unde eam [religionem Christianam] descendam esse putas? A. Non aliunde profecto, quam ex cœlesti Dei ipsius Verbo, quod nobis sacris literis descriptum tradidit." Here Mr. Stephen would perhaps discern a difference between Scripture and Word of God written in it. But the next question and answer show how false would be the inference: "Quænam sunt ea scripta, quæ Verbum Dei et sacras literas nun-

cupas? A. Non alia quam quæ per Mosen et prophetas sanctos, Dei optimi maximi amicos, Divini Spiritus instinctu, in veteri testamento primum, deinde in Novo Testamento per Dominum Nostrum Jesum Christum Dei filium, atque sanctos ejus apostolos numine Dei afflatos divulgata sunt, et ad nostram usque ætatem integra conservata atque illæsa."

24. In like manner Abp. Sandys says⁷: "The foundation of our religion is the written word, the Scriptures of God, the undoubted record of the Holy Ghost."

So Abp. Whitgift⁸: "I have learned with St. Augustine to give this reverence only to the writers of the canonical Scriptures, that I think *none of them to have erred* in writing. *And I do firmly believe* that only the books of the canonical Scripture are of that absoluteness and perfection that nothing may be taken away from them, nothing added to them."

25. Whitaker, to whom reference has already been made to show the faith of the primitive Church, is equally explicit in professing his own faith in the Scriptures as the inspired and infallible word of God. He teaches, first, that Scripture is the written word of God, p. 24:

⁷ Works, Parker Society ed. p. 12.

⁸ i. p. 173.

“We are commanded to search the Scripture; and under the name of Scripture the written word of God is plainly understood.” Speaking of the Romanist opinions about Scripture, he says, p. 705: “The first concerned the number of canonical and truly inspired Scriptures.” Here canonical is commensurate with “truly inspired.” In answer to the Jesuit objection, that the Apostles wrote without command, moved merely by the circumstances of the occasion, just what the Rationalists teach, he says, p. 526: “Can we suppose that the Apostles and Evangelists attempted to write without a command or authority? Was it under the impulse of some slight occasional motive that they wrote so many works? or did they not follow therein the authority of the Holy Spirit? Surely we cannot entertain the former thought without impiety. *We believe*” (not, it is our opinion)—“We believe that they were induced and moved to write by the special authority of Christ and the Holy Spirit; for the Scripture is called *θεόπνευστος*, that is, delivered by the impulse and suggestion of the Holy Ghost. And 2 Pet. i. 21, Peter testifies that holy men spake ‘as they were moved by the Holy Ghost;’ which makes it plain that they followed the impulse and authority of the Holy Spirit, not their own will and choice. The men

were merely the instruments; it was the Holy Ghost who dictated to them." Then, after quoting several texts of Scripture and sayings of the Fathers, he adds, p. 528: "From these considerations it is manifest, that all the books of the Old and New Testaments were written not merely by the command, but under the very dictation of Christ; nor yet merely occasionally, or under the suggestion of some slight circumstance, but with the deliberate purpose of serving the Church in all ages." In answer to another Romanist objection, similar to the Rationalist opinion of the human element in Scripture, that "the Scripture is not the voice of God, but the Word of God; i. e. that it does not proceed immediately from God, but is delivered mediately to us through others," he replies, "We confess that God hath not spoken by Himself, but by others. Yet this does not diminish the authority of Scripture. For God inspired the prophets with what they said, and made use of their mouths, tongues, and hands: the Scripture, therefore, is even immediately the voice of God. The prophets and Apostles were only the organs of God. It was God who spake to the fathers in the prophets and through the prophets. Heb. i. 1. 2 Pet. i. 20. . . . Therefore, the Scripture is the voice of the Spirit, and consequently the voice of God."

But, says the Romanist⁹, "In the Creed we believe in the Church, not in the Scriptures:" to which Whitaker answers,—“The Scripture is not rejected from the Creed; for the Creed is a compendium and epitome of the whole Scripture. Besides, in the Creed we indicate our belief in Scripture; for when I profess that ‘I believe in God,’ I profess also that I believe that God speaks in His Word, and consequently that I receive and venerate all Divine Scripture.”

26. Another authority whom Mr. Stephen claims, and upon whose statements he lays a peculiar emphasis, is

“Dr. Jackson, Dean of Peterborough in the early part of the seventeenth century. . . . He wrote a book called *The Eternal Truth of the Scriptures and Christian Belief thereon depending, manifested by its own light*. Its object is to prove the truth of the Bible; and he goes through a great variety of argument, historical and moral, showing in various ways the excellence of the matter which the Bible contains. He says that the way by which you may be assured of the truth of it is by what he calls the experimental method—a paraphrase obviously of the well-known text, ‘He that doeth the will of

⁹ P. 296.

my Father shall know of the doctrine.' In the course of that book he discusses this most important question: How much of the Bible can be proved to be true by this method?"

Though unable to find this question discussed in any part of Dr. Jackson's book, and regarding this account of it as most unsatisfactory, yet, for brevity sake, I hasten on to Mr. S.'s equally unsatisfactory account of what he thinks confirms his own theory. After a long extract, he says:

"The gist of it is this: How are you to know, says the objector, the truth of the whole of the Bible? Jackson says, it all hangs together. No, says the objector, it does not. Well, says Jackson, if you insist upon it, it does not; but at the same time you must believe the whole for the sake of the other part that you have reason to believe. Yes, says the objector, but suppose I do not see that? Then, says Jackson, you must trust to God. He will not suffer you to be tempted above your strength." Now, suppose for a moment that this caricature is a correct representation of Dr. Jackson's reasoning, would a man in the mental condition of the objector be a fit candidate for orders, or for any pastoral position in the Church of England; for this is, after all, the great question of the day? Here is an objector who does not believe all the canonical Scriptures,

and asks, in rather an unpleasant tone, "How are you to know the truth of the whole Bible?" and when he receives a reply, uncivilly contradicts, denying the unity and coherence of Scripture, and of course remaining in his unbelief. Could such a man say, 'I unfeignedly believe all the canonical Scriptures of the Old and New Testament?' Does Dean Jackson in any way imply that a man in this state of mind could or ought to hold office in our Church? Had he at all in his view the cure of doubting or sceptical clergymen? Certainly not. In his time that sort of prodigy was unknown. Dr. Jackson's doubter is not an objector at all, but a man who once did not even believe the Scripture history, as he describes him (chapter iv. paragraph 1). "Now we seek such inducements to belief, as may persuade *the natural unregenerate man* of the historical truth of these sacred volumes." The arguments which he uses for this purpose he calls "experiments," but with him this experimental method means a great deal more than the paraphrase of the text quoted by Mr. Stephen. It includes—1st, "Experiments internal, such as the historical character of the Sacred Writings—the harmony of the Sacred Writers;" 2ndly, "Experiments external, which include a comparison of Scripture with heathen writings, especially

fable and poetry." 3rdly, "Experiments drawn from the revolutions of states, or God's public judgments, especially of the state of the Jews;" in which he dwells on the fulfilment of the prophecies of Moses and our Lord respecting the dispersion of the Jews and the destruction of Jerusalem. 4thly, "Experiments in ourselves;" in which he includes "our observation of God's dealings with ourselves, and our obedience to the rules and precepts of Scripture." Having set forth these experiments, or, as we should say, arguments, he supposes that his "natural unregenerate man," or men, "can by these and like experiments subscribe unto main particular truths contained in Scripture, and acknowledge them as Divine," but yet "may be uncertain of their number or extent; doubt they may of the number of books wherein the like are to be sought. And again, in those books which are acknowledged to contain many Divine revelations and dictates of the Holy Spirit, they may doubt whether many other prescripts, neither of like use nor authority, have not been inserted by men." He therefore proceeds (c. 32) to satisfy his doubter as to the Canon, and then advances (c. 33) to the doubts about particular passages. The chapter is headed, "A brief direction for preventing scruples and resolving doubts, concerning particular sentences or

passages in the Canon of Scripture." His doubter's question is, "How do we know this or that sentence in any book of canonical Scripture to have been from God, not inserted by man?" To which Dean Jackson says, "Consequently to our former principles we may answer, That our full and undoubted assent unto some principal parts doth bind us unto the whole frame of Scripture." If this does not satisfy, then he says, "We must retire unto our *first hold*, or principles of faith;" one of which is the assurance that as God hath preserved the Canon, He would not permit the parts of it to be corrupted¹. Finally, he comforts his doubter with the promise that God will not suffer him to be tempted above his strength, and adds, "When we are called unto the search of truth by Satan or his instruments' objections against it (not by history or science, as Mr. Stephen says), the Lord will give us better reasons for our own or others' satisfactions than yet we know of, or should be able to find, but by the conduct of His untempted Providence." How far Mr. Stephen's assertion, that this allusion to Satan and his instruments is "a most remarkable forecast on the part of this writer of the seventeenth century of the very controversies which

¹ This Mr. Stephen calls immaterial.

agitate the nineteenth," is agreeable to fact, I leave to the judgment of the reader. It is sufficient for me to have shown that Dean Jackson's doubting believer is a very different person from the proud sceptical objector, and that this learned defender of the faith gives no countenance whatever to the idea, that this comparatively innocent doubter might or ought to hold office in the Church of England.

We proceed, however, to claim Dean Jackson as a witness for the Divine authority and inspiration of Scripture, and against Mr. Stephen's fundamental theory. The object of the book is to prove "the eternal truth of the Scriptures"—not of a part of Scripture, nor of the Word of God in Scripture—and the gist of the passages cited by Mr. Stephen is, "to prevent scruples and resolve doubts concerning particular sentences or passages," so as to "establish his faith and assent" to those which he doubts, as well as to those which he believes; that is, to persuade him to believe all Scripture. What Dean Jackson means by proving the truth of Scripture is proving that it is the Word of God. Having in his first chapter spoken of belief in general, he, in the second chapter, treats of "assent unto objects supernatural," and there distinctly enunciates the question which he proposes to answer: "How

shall we know that this we call Scripture is the Word of God." "Things supernatural," he says, "we call such as the natural reason of man cannot attain unto; or such as naturally can neither be known or assented unto as probable, but are made known or probable by revelation. Such are the mysteries of our salvation, and the articles of the Christian faith Seeing then we cannot know them in any sort by human reason and authority; neither can human reason or authority be the ground of our assenting unto them; it remaineth, that *authoritas docentis, the Word of God*, be the ground of our belief. . . . Wherefore this must be laid down as a certain ground, *that whatsoever God teacheth us is most true*. Nor is there any (admitting that there is a God) but would assent unto this. But here is the difficulty. How can we be assured that God doth teach us any of these things? Or, how shall we know that this which we call Scripture, is the Word of God?" Here then he differs, *in limine*, from the school represented by Mr. Stephen. Their fundamental theory is that Scripture is not the Word of God, but that the Word of God is contained in Scripture. The object of Dean Jackson's whole book is to prove that Scripture is the Word of God, and that, therefore, it must all be true, according to the cer-

tain ground, which he lays down, *whatsoever God teacheth us is most true*. And as with this he begins, so to this he returns at the close of his argument. In Book I., chap. ii., section 7, he says :

“To recollect what hath been said : First, seeing God is more to be believed than men ; secondly, seeing we have better arguments to persuade the people that *these Scriptures* daily read in our churches are *God's own words*, than the priests and Jesuits have, that the tidings which they bring from beyond sea are the Pope's or Church's decrees, or sentence ; we may and ought to teach them to rely immediately upon God's word read or preached unto them, as the surest and most infallible rule of faith, the most lively, effectual, and most forcible means of their salvation.” Throughout his book his teaching is the same. In Book I., chap. xxxii. 3, he speaks of “the Divine Spirit by which it (Scripture) was written.” And, in Book II., chap. xi. 6, says : “The Spirit of truth which did first dictate, is every where present, always assistant to such as seriously and sincerely seek the truth contained in the Divine oracles.” Much more might be cited from Jackson's effort “to prove the Eternal Truth of Scripture ;” but the extracts given prove abundantly that he was a firm believer in

the Divine authority and inspiration of Scripture, and diametrically opposed to the theory which Mr. Stephen vainly endeavours to establish.

27. Mr. Stephen's next authority is Jeremy Taylor. But to understand the passage cited respect must be had to the purpose which the bishop had in view in writing and publishing his discourse. That wonderful man had shared in the general persecution that befell the Church of England; and in his exile in Wales was led by his personal experience to consider the iniquity of religious persecution, and the reasonableness and Christian necessity of toleration and liberty of conscience. He put his thoughts into words and published them, in the hope of obtaining liberty of worship for himself and his Episcopalian brethren, as he tells Lord Hatton in the dedication to a later edition. "Yet when a persecution did arise against the Church of England, and that I intended to make a defence for my brethren and myself, by pleading for a liberty to our consciences to persevere in that profession, which was ever granted by all the laws of God²," &c. He hoped that if the general principle of toleration should be acknowledged, a general toleration would be granted, and thus include

² Vol. vii. pp. xiii, xiv.

and benefit Episcopalians. As his words stand in Mr. Stephen they would seem to be a protest against all articles and formularies, which is very far from the mind of Jeremy Taylor. He was not speaking of the Church of England, nor of widening the doors for admission to her ministry, but of the commonwealths, of the duty of princes towards the various denominations of Christians within their dominions. (He did not wish to deprive any, least of all his own Church, of the liberty of fixing its own terms of admission, but by the assertion of general principles of charity to move the powers that then were to grant a toleration, that would prove beneficial to the persecuted and oppressed Church of England.) This is evident not only from the epistle dedicatory, but from the practical conclusion which he himself draws from his own principles³: "Upon these grounds it remains, that we reduce the doctrine to practical conclusions, and consider, among the different sects and opinions which trouble this part of Christendom, and come unto our concernment, which sects of Christians are to be tolerated and how far; and which are to be restrained and punished in their several proportions." He would not tolerate all sects, as his

³ Vol. viii. 145.

enemies insinuated, to whom he replied, "First, I answer, that whatsoever is against the foundation of the faith, or contrary to good life and the laws of obedience, or destructive to human society and the public and just interests of bodies politic, is out of the limits of my toleration; so that I allow no indifference, nor any countenance to those religions whose principles destroy government, nor to those religions (if there be any such) that teach ill life; *nor do I think that any thing will now excuse from belief of a fundamental article, except stupidity or sottishness and natural inability.*" As fundamental articles he reckons all those of the Apostles' Creed. He would not, therefore, tolerate any one who denied any one of these articles. Such he counted heretics, as he says, p. 469, "Faith being a doctrine of piety as well as truth, that which was either destructive of fundamental verity or of Christian sanctity was against faith, and if it made a sect was heresy; if not, it ended in personal impiety." And again, p. 496, "That is heresy only which is against faith. Now, because faith is not only a precept of doctrines, but of manners and holy life, whatsoever is either opposite to an article of creed or teaches ill life, that is heresy." Such persons Jeremy Taylor thinks ought to be not only confuted, but punished and restrained, as he

sets forth in the 15th section, vol. viii. p. 138: "But although heretical persons are not to be destroyed, yet heresy, being a work of the flesh, and all heretics criminal persons, whose acts and doctrines have influence upon communities of men, whether ecclesiastical or civil, the governors of the republic or Church, respectively, are to do their duties in restraining those mischiefs which may happen to their several charges, for whose indemnity they are answerable. And therefore, according to the effect or malice of the doctrine or the person, so the cognizance of them belongs to several judicatures. If it be false doctrine in any capacity, or doth mischief in any sense, or teaches ill life in any instance, or encourages evil in any particular, *δεῖ ἐπιστομίξεν*, 'these men must be silenced,' they must be convinced by sound doctrine, and put to silence by spiritual evidence, and restrained by authority ecclesiastical, that is, by spiritual censures, according as it seems necessary to him who is most concerned in the regiment of the Church. For all this we have precept and precedent apostolical, and much reason." This charitable divine, therefore, did not mean that what was contrary to faith should be tolerated in the commonwealth, much less in the Church.

Still less did he mean to distinguish between

the Bible and the Word of God, or to say or insinuate that parts of the Bible were defaced by dark patches of human passion and inaccuracy, or that the Bible was not inspired, or that the Church did not require us to believe it.

Hear what he says, x. 131,—

“The religion of our Church is, therefore, certainly primitive and apostolic, *because it teaches us to believe* the whole Scriptures of the Old and New Testament, and nothing else, as matter of faith; and therefore, unless there be new Scriptures, we can have no new matters of belief, no new articles of faith.”

Again, p. 268,—

“I shall, therefore, tell him that the truthfulness and sufficiency of Scripture in all matters of faith and manners is the principle that I and all Protestants rely upon. And although this be not a first and sufficient principle, yet it is resolved into those that are. 1. Whatsoever God hath said is true. 2. Whatsoever God hath done is good. 3. Whatsoever God intends to bring to pass, He hath appointed means sufficient to that end. Now since God hath appointed the Scriptures to instruct us and make us wise unto salvation, and to make the man of God perfect, certain it is that this means must be sufficient to effect that end. Now that God did do this, to

this end, to them that *believe the Scriptures to be the Word of God*, is as evident as any first principle." And, again, after referring to St. Luke and St. John, and the purpose of their Gospels, he says (p. 269): "The end is salvation by Jesus Christ; the means of effecting this, was the writing the Gospel by St. John, and therefore it is a sure principle for Christians to rely upon, the Word of God, written by men divinely inspired, such as Christians believe and confess St. Luke and St. John to be." And, again (p. 270): "Let us hear what St. Paul saith in an epistle written, as it is probable, not long before his death; but certainly after three of the Gospels and divers of the Epistles were written, and consequently related to the Scriptures of the Old and New Testament: 'Continue thou in those things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that, from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' Now, I demand, does J. S. believe these words to be true?

Are the Scriptures able to make us wise unto salvation? Are they profitable to all intents and purposes of the Spirit, that is, to teach, to reprove, to correct, to instruct? Is the end of all this economy to a Christian man, yea, a Christian bishop, perfect? Can he by this dispensation be thoroughly furnished unto all good works, and that by 'faith in Jesus Christ?' If so, then this is the true principle, the apostolical way, the way of God, the way of salvation; and if *the Scriptures, the books written by the finger of God and the pen of the Apostles*, can do all this, then they are something more than 'ink varied into divers figures, unsensed characters,' and I know not what other reviling epithets J. S. is pleased to cast upon them." And, again (271), "That the Bible was written by inspired men, God setting His seal to their doctrine, confirming by miracles what they first preached, and then wrote in a book, this is a matter of fact. . . . Those [Gospels] which heretics made are all lost, or slighted; those which the Spirit of God did write by the hands of men divinely inspired, these abide, and shall abide for ever. . . . This was all which was necessary to be done by oral tradition; because the wisdom of the Divine Spirit having resolved to write all the doctrine of salvation in a book, and having done it well, and

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sufficiently in order to His own gracious purposes, (for who dares so much as suspect the contrary?) there was no need that oral tradition should be kept up with the jointure of infallibility, since the first infallibility of the Apostles was so sufficiently witnessed that it convinceth the whole world of Christians; and was enough to consign the *Divinity and perfection of this book for ever.*" Again, the second section of the second part of "the Dissuasive" has a heading very like our Sixth Article: "Of the sufficiency of the Holy Scriptures to salvation; which is the great foundation and ground of the Protestant religion." Jeremy Taylor immediately begins by stating that this title presupposes faith in Scripture as the Word of God: "This question is between the Church of Rome and the Church of England, and therefore it supposes that it is amongst them *who believe the Scriptures to be the Word of God.* The Old and New Testament are agreed upon to be the Word of God." (p. 384) "That the Scripture is a full and sufficient rule to Christians in faith and manners, a full and perfect declaration of the will of God, is therefore certain, because we have no other. For if we consider the grounds upon which all *Christians believe the Scriptures to be the Word of God,* the same grounds prove that

nothing else is." Again (p. 385), showing that that which is written is more fitted to be a rule than that which is unwritten, he adds: "Not but that every word of God is as much a rule as any word of God; *but we are sure that what is so written and so transmitted is God's Word*, whereas concerning other things which were not written, we have no records, no evident proof, no sufficient conviction." Again (p. 387), "But, besides this consideration, the Scripture itself is the best testimony of its own fulness and sufficiency. I have already in the introduction against J. S., proved from Scripture that all things necessary to salvation are there abundantly contained; that is, I have proved that Scripture says so. Neither ought it to be replied here that no man's testimony concerning himself is to be accepted. For here we suppose that we are agreed, that *the Scripture says true, that it is the Word of God and cannot be deceived*; and if this be allowed, the Scripture then can give testimony concerning itself; and so can any man if you allow him to be infallible, and all that he says to be true, *which is the case of Scripture in the present controversy*. . . . Indeed, God was pleased to find out ways to prove *the Scriptures to be His Word, to be His immediate Word*, by miraculous consignations, and sufficient testi-

mony, and confession of enemies," &c. And (389), "That the revealed will of God, the law of Christ, was not written in His lifetime, but preached only by word of mouth, is plain and reasonable, because all was not finished, and the salvation of men was not perfected till the resurrection, ascension, and descent of the Holy Ghost; nor was it done presently. But then it is to be observed that there was a *Spirit of infallible record* put into the Apostles, sufficient for its publication and continuance. But before the death of the Apostles, that is, before this Spirit of infallibility was to depart, all was written that was intended, because nothing else could infallibly convey the doctrine." (This he proves by the Fathers, p. 344.) And (p. 413), "But that it may appear that the Scriptures are indeed written by the hand of God, and therefore no way deficient from the end of their design, God hath made them plain and easy to all people that are willing and obedient."

28. There is one more divine of the seventeenth century (Tillotson), who is cited as teaching that "a man seems to have reason on his side, who denies the inspiration of the Proverbs, or of the Pentateuch, so far as it is historical; who denies the inspiration of the historical part of the four Gospels, or at least denies that it was written

by an immediate revelation of the Spirit of God, and affirms that it was done by the ordinary use of historical means." Here, as in all the preceding instances, Mr. Stephen pays no attention to the context, and gives plausibility to his statement only by omitting what goes before and what follows, and by straining what he does cite beyond the proper meaning of the words. In the sermon to which allusion is made, Tillotson first asserts that the Apostles and writers of the Old and New Testament were inspired.

"That the penmen of the New Testament were persons endued with a miraculous power is plain, because they were most of them Apostles; and for the rest we have no reason to doubt of it. . . . And, as for the penmen of the Old Testament, we are assured that they were all inspired, by one in the New Testament that was unquestionably so, St. Paul, who tells us that *All Scripture is of Divine Inspiration*." On this Tillotson is clear⁴, and this declaration is irreconcilable with the statement that the inspiration of the historical part of the Pentateuch or Gospels may be denied. Having stated the fact that the Apostles were inspired, and all the Scriptures of the Old Testament inspired, he

⁴ Compare Sermon cxlv. p. 296, Works, ed. 1717.

goes on to consider the theories of inspiration, the correctness of which he declines determining.

“I shall only say this in general: We consider that, considering the end of this inspiration, which was to inform the world certainly of the mind and will of God, it is necessary for every man to believe that the inspired penmen of Scripture were so far assisted as was necessary to this end; and he that thinks, upon good grounds, that this end cannot be secured unless every word and syllable were immediately dictated, he hath reason to believe that it was so; but if any man, upon good grounds, thinks the end of Scripture may be sufficiently secured without that, he hath no reason to conclude that God, who is not wanting in what is necessary, is guilty of doing what is superfluous. And if any man is of opinion that Moses might write the history of those actions which *he himself did*, or was present at, without an immediate revelation of them” (which is something very different from denying the inspiration of the Pentateuch, so far as it is historical); “or that Solomon, by his natural and acquired wisdom, might speak those wise sayings which are in his Proverbs; or that the Evangelists might write what they heard or saw, or what they had good assurance of from others, as St. Luke tells us he did; or that St. Paul might

write for his cloak and parchments at Troas, and salute by name his friends and brethren; or that he might advise Timothy to drink a little wine, &c., without the immediate dictate of the Spirit of God, he seems to have reason on his side." Tillotson does not assert that the Proverbs or the historical parts of the Gospels were actually written without inspiration, but only that those portions of them of which Moses and the Evangelists were eye and ear-witnesses might be so written. But then he adds, what Mr. Stephen has omitted, that even on this supposition they must have been under the superintendence of the Holy Spirit. "It seems sufficient in this matter to assert, that the Spirit of God did reveal to the penmen of the Scriptures what was necessary to be revealed; and, as to all other things, that He did superintend them in the writing of it, so far as to secure them from any material error or mistake in what they delivered." According to this supposition, the Bible consists of what is actual revelation of that of which neither Moses nor the Evangelists were personally cognizant—this was written by the dictate of the Spirit—and, secondly, of that of which they had been cognizant, which they had seen and heard, and here they were under the superintendence of the Holy Spirit, guarding them against error

and forgetfulness, as our Lord promised, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And, therefore, Tillotson, like the Ordination Service, requires belief of all Holy Scripture, for he defines Divine faith as "a persuasion of all things that are supernaturally revealed; that is, of all things contained in the Holy Scripture⁵." Tillotson, therefore, differs altogether from Mr. Stephen in his theory about the Bible, and its supposed inaccuracies. The sentiments of all the Divines of the seventeenth century, to whom he has referred, are contradictory to those of the school which he represents; but there are many whom he, perhaps unintentionally, perhaps necessarily, passes by. Besides those mentioned above, Andrewes, and Laud, and Bramhall, Usher, Beveridge, Hall, Walton, and Pearson, not to mention many other eminent persons, would deserve to be heard on this subject, and would all testify against the misrepresentation of the doctrine of the Church of England, and in favour of the Divine authority and inspiration of Scripture. Mr. Stephen has endeavoured to conciliate favour for his own theory by representing it as anti-Calvinist and anti-Puritan. The most cha-

⁵ Vol. ii. p. 436. Sermon clxvi.

ritable supposition is that he has done this in ignorance.

29. Laud was never suspected of being either a Calvinist or a Puritan, and yet no one asserts the Divine authority and infallibility of Scripture more strongly than he. After affirming that the articles of the Apostles' Creed are fundamental articles of faith, he says: "The belief of Scripture to be the Word of God, and infallible, is an equal, or rather a preceding prime principle of faith with us to the whole body of the Creed⁶;" and again, "In all ages, all men that once admitted the Scripture to be the Word of God (as all Christians do) do, with the same breath, grant it most undoubted and infallible." Indeed, Laud enters into an extended proof of the Divine origin and authority of Scripture⁷, where we find these words, proving that the authority does not rest upon that of the Church:

"The credit of the Scripture, the book in which the principles of faith are written (as of other writings also), depends not upon the subservient inducing cause, that leads us to the first knowledge of the Author, which leader here is the Church; but upon the Author himself, and the opinion we have of his sufficiency, which here

⁶ Conference with Fisher, 1686, p. 28. 162.

⁷ P. 67—74.

is the Holy Spirit of God, whose penmen the Apostles and prophets were." Such was also the faith of all those ornaments of the Church of England, who in the seventeenth century distinguished themselves by their patristic and biblical learning, so that, except the assertion that the sentiments of divines of that age agree with Mr. Stephen in this theory about the Bible, nothing can be further from the truth than that other assertion, that the ancient Jewish and early Christian faith concerning the divine authority of Scripture was held only by Calvinists and Puritans, but repudiated by all true Anglicans. On this point Whitgift and Laud, Usher and Bramhall, were of one mind. The laxer doctrines began with the laxer principles and decreasing learning of the Latitudinarians, and found favour in the eighteenth century, when the divine life was weak, and theological learning a dwarf when compared with the giant of the preceding century. From the Reformation to the year 1662, there was but one doctrine concerning the Bible; and, if we are to infer the doctrines of the Church from the teaching of her leading prelates and divines, that doctrine respecting the Holy Scriptures was that all the canonical books are the Word of God, all inspired, all infallible—"a plain and infallible rule;" "all entirely true,

in no part either false or uncertain;" "every proposition, every sentence a principle," "writings divinely framed and fashioned." Between 1536, when the first elements of Reformation were published, until 1662, when the Articles and Prayer Book were finally revised and settled, there were many fluctuations of dogmatic teaching and diversities of opinion, but on this one point there was undeviating unanimity. Romanist and Protestant, Puritan and anti-Puritan, Calvinist and Arminian, all held and taught the divine authority and inspiration of the Holy Scriptures. What private opinions may have been enunciated since 1662 is of little importance. Since then no change has been made. "For 200 years," says Mr. Stephen, "since the Restoration, the Church of England has enjoyed a legislature, for 200 years Parliament and Convocation have regularly met. The very same authority which laid down the Articles of 1562, and ratified them in 1662, might have enacted new articles in 1762, and may enact them still in 1862." "Does the silence of the legislature go for nothing?" "Is the silence of the Church for 200 years unmeaning?" No, this silence proves that the people and clergy have preferred the old doctrine, "the faith once delivered to the saints." Great efforts have, in this interval,

been made more than once to effect changes—to relax subscription—to alter the liturgy. But always in vain. The authors of Essays and Reviews blew a loud blast to inaugurate, as they thought, the new theological millennium. But all the bishops of the united Church, and nearly ten thousand of the clergy loudly expressed their determination to stand on the old paths.

30. But we rest not on the faith of members of the Church, however learned and however numerous.

The doctrine of the Church itself was ratified by the Church in 1662, and by that doctrine as found in the Articles, the Homilies, the Prayer Book, the orthodoxy of individuals must be judged. Those authoritative documents agree in asserting the Divine authority of the Holy Scriptures, and in making them the infallible rule of faith. So far, therefore, they serve as a defence against the intrusion of sceptics. But unhappily the new theology has also a new system of ethics, including a doctrine of mental reservation and equivocation, as pernicious as that exposed in the Provincial Letters, which can only be banished by public and private, individual and authoritative, reprobation. Some comfort themselves and others with the idea that this new theology is only a revival of German rationalism, which they

say is defunct in its own country. But this is a delusion. Rationalism is not dead. The idealism of which Carl Schwarz in Gotha is the representative, is only rationalism in another form, more malignantly hostile to the ideas of supernatural revelation, inspiration, and the old Catholic faith than the Rationalists themselves, and equally devoted to destructive criticism. To imagine that the enemy is slain or deprived of the power of harm, would be a fatal mistake.

Others console themselves with the belief that the late outbreak of scepticism in this country is only a reaction from that high ecclesiastical movement which, according to their view, preceded it. But this is also a mistake. The anti-orthodox and anti-biblical movement is the oldest of the two. The first impulse in this direction was perhaps given by Herbert Marsh, in the last century; and it is nearly forty years since the lamented Hugh James Rose lifted his warning voice in Cambridge against the beginning apostasy. Some individuals had even then imbibed a taste for rationalistic theology and criticism. Their position as teachers gave them the opportunity of diffusing doubts, of magnifying the intellectual liberty of Germany, and sneering at English bibliolatry. The rise of a kindred school of theology helped forward the defection from

orthodoxy. Heresy was propounded in dark sentences, until the increase of disciples led the more advanced to hazard an open onslaught on Creeds, Articles, and Scriptures. Then they who had been hitherto so cautious and equivocal in their enunciations, appeared as the apologists of their more courageous brethren, ready and willing to tolerate and patronize any thing except faith and orthodoxy. The present anti-biblical demonstration is not therefore a reaction, which, we may hope, according to the law of reactions, will wear itself out. It is the development of principles put in motion long before the Anglo-Catholic movement, and which have only now acquired their full momentum. It must not, therefore, be disregarded as a passing evil, but a dreadful epidemic, requiring the utmost vigilance and care to prevent its fatal ravages. The plague has begun, and can be stayed only by the combined efforts of clergy and laity. Laymen are grievously mistaken if they think that they have no duty to help in the defence of the common faith; and still more, if they think that whilst they give themselves to the promotion of missionary and philanthropic objects, or the preservation of Church rates, the faith will take care of itself. For the last fifty years the voice of the laity has

been heard more and more, and the pious activity of the laity exerted in the furtherance of every thing good. Most disastrous would it be if that voice were to be dumb, and that activity null only in the defence of the Bible. As the Bible, and the Bible only, is the religion of Protestants, so it is the only support of all missionary and philanthropic effort. Let scepticism increase and be taught in pulpits, and schools, and universities, and all religious societies and charitable institutions must soon come to an end. Without faith in the Bible, neither love for the heathen, nor sympathy with our own population can long continue. Without faith in the Bible the nation itself cannot exist. It is the blessing of God that gives national greatness, national happiness, and national security. But "if the foundations be destroyed, what can the righteous do?"

THE END.

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